UNITED CHURCH HERALD

VOL. 3, NO. 4 FEBRUARY 18, 1960

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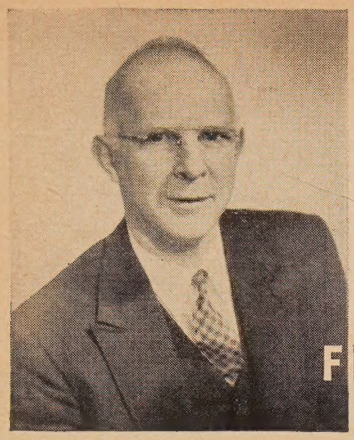
The Reality of Human Brotherhood by NORMAN COUSINS Page 4



FROM THE CO-PRESIDENTS' VIEWPOINT

RECENTLY in reading a bit of "beat" literature my eye fell gratefully on this "square" phrase, Answerable Questions and Unquestionable Answers.

Now a comely phrase, like a comely face, may give more comfort than fuller acquaintance proves to have been justified. I confess this to have been so in this instance. My first response to the delightful play on words was an impulse to cling to them as a promising title for a sermon or address. Though I carried the phrase about in my mind for days I never even found an embryonic sermon to which I could fit it.

Third Assembly

Perhaps, I thought, it belongs to a magazine article or an official report. If such were the case I was not the one to write the article or the report. Good as it sounded, I concluded to throw it away. But I could no more do that than one can shake feathers off sticky fingers.

My conclusion is that the phrase should really be associated with the Third Assembly of the World Council of Churches, which is to be held in New Delhi, India, in late November and early December of 1961. This assembly will have as its theme "Jesus Christ: the light of the world." Under this general theme the assembly will consider three aspects of the calling of the church in the modern world—its unity, its witness and its service.

The theme and its parts surely flush a bevy of questions. The Christian believes they are answerable questions. Those planning the program for the Third Assembly believe that if the delegates will walk faithfully in the light they shall find some answers at New Delhi, and they pray and dare hope that the discovery will prove to be unquestionable answers. The questions—and answerable ones or our Christian life is specious indeed—fairly pop out at us. This the program committee acknowledges and itself supplies a spate of illustrations:

1. ". . . from the viewpoint of the local church, which are the most urgent matters in our disunity? Is it the discrepancy of teaching and worship between one church and another? Is it the practice of some churches not to receive all Christians freely at the Lord's Table and not to allow their members to communicate in churches of other confessions? Is it the practice of some Christian groups of proselytizing among members of other Christian communions? Is it the difficulties occasioned by mixed marriages?"

2. "The Lund Conference on Faith and Order in 1952 challenged the churches by raising the question 'whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately.' Which are the genuine, deep convictions that necessitate separate action? And which joint actions are evidently possible and overdue?"

3. "The light has already overcome the darkness and is shining in the world but the world will not see it. . . . Take the utter misery of millions of our fellow men caused by hunger, oppression and homelessness. Is not the place of the church to be with its Lord amongst the poor and the outcasts of men?"

4. "Take the fear and frustration that afflict millions of our fellow men in their apparent powerlessness to affect the course of political events in a nuclear age. How can we proclaim in an articulate way the gospel of hope in this situation?"

5. "Many say, 'Since I have little opportunity of speaking about the gospel, I cannot be a witness.' Is not good work in his job and service to his fellow workers and the community the major part of the witness of any layman? Is your church helping laymen face the problems of daily life together as Christians within the Christian fellowship?"

6. "How can we best learn to serve through prayer and worship? What disciplines are necessary to save our service from becoming mere actionism? And how does the corporateness of the church support and free us in rendering our 'reasonable service'?"

Reasonable Service

7. "In what respect is 'giving a cup of cold water in my name' different from giving a cup of cold water? Under what obligation does this place the Christian to the non-Christian?"

Jesus Christ! The light of the world! Unity! Witness! Service! Ah, these raise questions and answerable questions. All Christians will not instantly agree upon the answers. And the world demands of us unquestionable answers. This kind of answer comes only to those who love God with all their hearts, and with all their souls, and with all their strength, and with all their minds, also their neighbors as themselves.

If unquestionable answers are to be found in New Delhi in 1961 the search must begin now in all parts of the church everywhere. Outlines for study of the World Council Assembly theme will be available in several months and by study, sermon and prayer congregations and local churches can explore for the unquestionable answers.

Fred Hoskins

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

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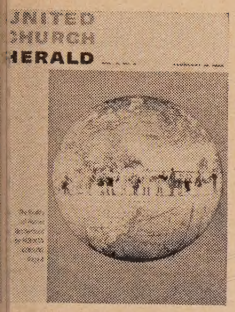

COVER STORY: This issue of *United Church Herald* and that of February 4—both published in the month of Lincoln's birthday, Race Relations Sunday and Brotherhood Week—bring together within the compass of several articles and editorials various aspects of the world-wide problem of human brotherhood.

Supplementing Dean Liston Pope's informative article, "The Christian mandate on race relations," published in our February 4 issue, we are privileged to publish on page 4 "The reality of human brotherhood" by Norman Cousins, distinguished editor of the *Saturday Review*. Cast in the form of a dialogue between Mr. Cousins and a "co-respondent," the article makes exciting reading. Photo by Luoma Photos.

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FROM THE CO-PRESIDENTS' VIEWPOINT ..... *FRED HOSKINS* 2
THE REALITY OF HUMAN BROTHERHOOD ..... *NORMAN COUSINS* 4
EDITORIALS 7
WHAT IS GERMANY DOING ABOUT ANTI-SEMITISM? ..... *HUBER F. KLEMME* 8
THE SKY'S THE LIMIT ..... *ROBERT J. McCRACKEN* 10
WOMEN TO OBSERVE WORLD DAY OF PRAYER ..... *EVE BOCK* 11
LONDON'S CITY TEMPLE PRESERVES FREE CHURCH TRADITION ..... *PHILIP BARRON* 12
MAKING GOOD USE OF HIS LEISURE YEARS ..... *C. EUGENE KUEHL* 14
CONNECTICUT LAY MEMBERS SAMPLE THEOLOGY ..... *DANIEL W. ESCHENBRENNER* 15
THREE MYTHS ABOUT CHURCH-RELATED COLLEGES ..... *JOHN J. CAREY* 16
IS POPULARITY A PERIL TO OUR CHURCHES? ..... *JOHN R. SCOTFORD* 18
CHORALES ARE THE BATTLE SONGS OF PROTESTANTISM ..... *CLAIRE v.g. THOMAS* 20
OUR VISIT WITH MISSIONARIES IN INDIA ..... *ALLEN AND DOROTHY HACKETT* 22
NEWS WITHIN THE UNITED CHURCH OF CHRIST 24
NEWS OF THE WORLD-WIDE CHURCH 28
BOOKS 31
LETTERS 33
OBITUARIES 34
THE RECORD 36

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The Reality of Human Brotherhood

NORMAN COUSINS

"Mr. Cousins," we asked, "what do you understand by the 'brotherhood of man'? This is the month in which we observe Brotherhood Week (February 21-27) and people are talking about the idea. But what does brotherhood really mean and how does it involve us?"

Adopting the question-and-answer method—devised more than 2,300 years ago by Socrates, who believed that in a discussion the shortest distance between two points is a straight question—Mr. Cousins presents herewith his thinking on the subject with comprehensiveness and perception.

Man's higher self, Mr. Cousins holds, is to be found in his identification with his fellow man. An unbridled ego—although the ego is indispensable—may destroy the harmony on which a man's emotional well-being depends. Thus there is a need to transcend the ego. And when we do this it satisfies us in more fundamental ways. In fact, you might almost say one's satisfactions are reversed.

Q. REVERSING my satisfactions? What does that mean?

A. It simply means that as you begin to shape your life on the working acceptance of the brotherhood of man, your ego becomes less and less dictatorial and unreasonable. And when the concept of human brotherhood takes on for you the dimension of a living reality, you will have succeeded in liberating yourself completely from the tyranny of the ego.

Supreme Satisfaction

Such liberation can do strange and wonderful things in terms of your satisfactions. Your supreme satisfaction will be derived not from your ability to amass things or to achieve superficial power, but from your ability to identify yourself with others and to share fully in their needs and hopes. In short, for fulfillment you look to identification rather than acquisition.

Q. This sounds fine in theory, but I am not sure I see it as a working reality. It takes two to share something. If you think another man is your brother and the other man happens to disagree with you, how do you go about convincing the other man? In fact, if you push your brotherly love too far, aren't you likely to have the satisfaction of a punch in the nose? And unless I'm mistaken, haven't some of our longest and bloodiest wars come about because some people happened to get the notion that other people should be their brothers whether they liked it or not? Isn't it just a short step from regarding yourself as someone's brother to regarding yourself as your brother's keeper?

A. I'm glad you put it that way. There is an important distinction to be made between a fundamental belief in human brotherhood and the philosophy that you are your brother's keeper—if you use the word "keeper" in the biblical sense, namely a combination of overseer and guardian. It is one thing to say that part of you comes to life in other human beings and that you are therefore affected by their hurts or their needs or their moral splendor, and quite another thing to say that you are their appointed guardian. In the former case you are fulfilling your true nature. In the latter case, you are not transcending your ego but are only stretching it.

Q. This I can accept. I can see the distinction between a sense of human brotherhood and the distorted idea that one must dictate his brother's fate. But I still wonder whether it isn't too easy to erase the narrow line that separates the two. How do we go about pursuing the concept of human brotherhood without coming into conflict with our brothers?

A. A good point. As you said earlier, some of the bloodiest wars in history have been carried on in the name of brotherly love. We can think of dozens of instances of swords being drawn to drive home the point of eternal friendship and even salvation. Good impulses and good concepts can be distorted, but this is no argument for their elimination. Water can choke a man if it is swallowed the wrong way, but this is no argument against water.

Mr. Cousins is the distinguished editor of the *Saturday Review*. Photo on page 6 by courtesy of the *Saturday Review*.

Certainly it is possible for man to make the great identification with other men without attempting to dominate them. In fact, the identification is false if there is any will to dominate. If the identification is real, then there is no desire in one man to harm another. Rather, a man will think in terms of mutual growth and respect and will do what he can to create the conditions in which such mutuality is possible. This mutuality affords satisfactions far deeper than those usually fed to the ego.

Q. But isn't competition a law of life?

A. If by competition we are thinking of a certain zest for life, a desire to do one's best according to the rules of the game and a respect for the other fellow's chances under the same rules, then such behavior is a healthy outlet for man's competitive characteristics. But if by competitiveness you mean the rule of the jungle in human affairs, then man is doomed, for it is only a question of time before his combative skills and weapons reach the point of absolute annihilation.

Malleable Creature

Q. Therefore I rephrase my question: Isn't combative competitiveness a basic law of life?

A. No responsible anthropologist would make that statement; at least none has made it that I am aware of. Quite the opposite: The anthropologist knows man to be an infinitely malleable creature with a profound capacity for making adjustments related to his survival. And once enough men understand that the conditions of survival today require a greater sense and spirit of mutuality than ever before, we are apt to experience some of the strongest and most important changes in human history.

Q. Is there any real chance that man will actually convince himself of the need for fundamental change?

A. I don't think I said that there is a need for a change in the fundamental nature of man. The words I used were intended to refer to what are supposed to be his predominantly competitive characteristics. There is just as much

vidence to indicate that man responds o kinship or sacrifice or love as he does o the competitive side of his nature. n any event, he does not have to go gainst his basic nature in subduing his ungle habits. He has merely to assert hat already exists deep within him, amely a sense of brotherhood.

Q. I am not sure I grasp your meanng when you say that man fulfills his ature when he lives out the idea of uman brotherhood.

A. Nothing is more basic to man's ature than his profound capacity to nd satisfaction in sacrificing for thers. We have heard a great deal bout the tensions and pressures that uild up inside man when he fails to nd an outlet for his aggressive drives r for any of the less salutary aspects f his behavior. But it is also true that an suffers great uneasiness when he ils to find an outlet for his natural oodness. No man can be truly at peace ith himself if he lives under his moral capacity. When he is blocked from identifying himself with others, when he is cut off from the larger part of himself—mankind—he develops all sorts of troubles of the psyche; he becomes neurotic.

Q. Must I sacrifice in order to be happy?

A. "Sacrifice" is a big word. Let us say "identify" in a way that would include sacrifice but not limit it to that. And the business of identification works both ways. There are no limits to man's ability to respond to appeals made to his natural goodness, just as he has an enormous capacity for response to sacrifices made by others for him. In fact, it is doubtful whether there is any greater power in human affairs than is exerted through the example of man's love for man.

Q. What specific examples are you thinking of?

A. All the world's great spiritual leaders have derived their power largely by making the supreme identification, namely by offering their lives in the cause of human need or ennoblement. When we study the lives of these leaders, we see that each of them was aware that the example of renunciation and sacrifice awakens powerful forces in human beings.

Christianity would not have existed without the Crucifixion. The conviction that Christ gave his life not for an abstract cause but for each man who ever lived or was to live is at the heart of Christian belief. The true Christian is not one who merely affiliates but who feels Christ and the ideas of Christ inside him. And true feeling is not the same as glorified rote.

Principal Significance

Q. What do you mean by "glorified rote"?

A. Simply the elaborate recitation of Christ's ideas without any real feeling for their relevance or practicality in the affairs of men. How many people do you know who believe in the Sermon on the Mount as a working guide to everyday living, as a charter for society, as a mandate in world affairs? How many statesmen would accept its validity as a strict basis for foreign policy?

Q. When you put it that way, I find it difficult to come up with any names.

A. Yet the principal significance of Christianity is to be found not in terms of literal acceptance but in the fact of its tremendous appeal. That is why I said a moment ago that the life of Christ, what he said, what he did and the way he died awakens such powerful responses in people. He believed, literally, in the brotherhood of man and the fatherhood of God.

Christ didn't speak for Christianity; Christ spoke for individual man. In fact, all the world's truly great spiritual leaders have spoken for man, rather than for any designated group or class. And they all awakened powerful responses through the example of their own identification and sacrifice.

Q. But what about Buddha and Mohammed? There was no spectacular personal sacrifice in their experiences, was there? Neither one derived his influence from the fact that he gave his life for the cause of individual man. Each of these Eastern religious leaders lived a full life and died a natural death. Yet the total number of people who have accepted their ideas and faith is many times greater than the number of

Continued on next page ▸

those who have followed Western religions. Doesn't this refute your idea that the great religious leaders made their appeals through total identification, dramatized by the circumstances of their death or suffering?

A. Buddha and Mohammed have much in common, at least with respect to their backgrounds. Both came of wealthy families. Both tried to see the world whole. Both recognized the need for personal renunciation.

Buddha very early in life became oppressed with the fact of human suffering and with the lack of true spirituality in the people around him. He renounced his wealth and began to talk of his spiritual beliefs, one of the tenets of which is that no man can truly know another unless he can share in the other's suffering. He preached the doctrine of human brotherhood, saying that happiness is not to be found by oneself or for oneself, but only through identification.

Mohammed's Example

Mohammed's real influence stems from the time he rose from a battlefield after having been given up for dead. And Mohammed's example of selflessness and his castigation of the rich for their oppression of the poor were basic in building the Islamic faith. The Muslim recognizes the Ten Commandments as the basis of law; indeed, a large part of the Koran is an enlargement and particularization of these principles. The idea that the Islamic faith is something totally unrelated to Western spiritual thought is inaccurate and unfortunate.

Stranger still, in fact, is the psychological gulf between Christian and Jew. In Judaism, the power of sacrifice and identification and the need to triumph over individual desires were clearly recognized by the prophets, who stressed human brotherhood under the fatherhood of God. Christianity would collapse without this spiritual legacy from Judaism. The Hebrew faith taught us that man is one because God is one. We see, therefore, that if man is one, the higher immortality is real.

The main point in what I have just said, of course, is that the basic unity of man finds reflection in the basic unity of the great religions. This universality, fully felt, can be a powerful stimulus to the reality of human brotherhood.

Norman Cousins, editor of Saturday Review, *has been called a world citizen.*

Q. Isn't the power of the moral factor of dedication, identification and sacrifice apparent outside religion as well?

A. Certainly. Socrates was a moral man whose hold on history proceeds out of the fact of his death. A unifying thread that runs through the great religions and the great ideas is this very appeal to man's faculty for sharing and for mutuality of sacrifice.

Q. Is this what is meant by man's moral capacity?

A. In a large sense, yes. The dividing line between religious and secular leaders is not too sharp. All the truly great men have had some spiritual appeal. For example, how would you classify Gandhi?

Ultimate Sacrifice

Q. Wasn't he a combination of politician and prophet?

A. I agree. Gandhi was concerned with political objectives, to be sure; but his appeal went far beyond politics. In fact, in years to come, Gandhi may be regarded as the most important religious figure in the twentieth century. Gandhi was willing to make the ultimate sacrifice for a moral principle. The secret of his appeal lay in renunciation. And because he was able to feel this supreme identification with his fellow human beings, he exerted a greater force on history than millions of armed men on the march.

And the identification was reciprocal. People suffered when Gandhi suffered. They rejoiced in his triumphs. The British could not cope with him. They could cope with riots; they were prepared to deal with force. But in order to deal with the moral power of Gandhi, they needed a bigger moral idea, which they did not have.

In our time we have known yet another man who has been able to awaken powerful responses in people through the power of his dedication and sacrifice. It is unimportant whether we call him a great religious figure or a great moral figure. It suffices that his words and works are known and that he is loved and has influence because of the power of his example.

Q. Are you referring to Albert Schweitzer?

A. Most certainly. Schweitzer has been criticized as an escapist. He has been accused of patronizing the people he has chosen to serve. Yet the proof of Schweitzer's genuineness and his integrity is to be found in the response he awakens in people. He has inspired countless millions who have been able to identify themselves with him only because of the visible and splendid fact of his own identification with them. Here, too, the essential point is that brotherhood is not a mere intellectual concept but an organic part of man's nature that has only to be invoked in order to become manifest.

Human Oneness

Q. But we can't all become Gandhis or Schweitzers. We are merely men.

A. Did you say "merely men"? There are no "mere" men. Moral splendor comes with the gift of life. Each man has within him a vast potential for identification, dedication, sacrifice, mutuality. Each man has unlimited strength to feel human oneness and act upon it. If the use of this strength is genuine, the power will make itself felt.

A man may have no jurisdiction over the fact of his existence, but he holds supreme command over the meaning of that existence.

The tragedy of life is not in the fact of death but in what dies inside a man while he lives.

No man need fear death; he need fear only that he may die without having known his greatest power—the power of his free will to give his life for others. If something comes to life in others because of you, then you have made an approach to immortality.

White House Conference

ONE of the most significant events in this election year of 1960 will be a White House conference to be con-ened next month on special invitation of President Dwight D. Eisenhower. The conference will open March 27.

Described as the greatest single undertaking of our era on ehalf of young people, the White House Conference on Chil-lren and Youth will be held for the single purpose of pro-noting opportunities for children and youth to realize their ull potential for a creative life in freedom and dignity. The onference will focus national attention on a matter of na-ional concern affecting society in general and every Ameri-an home. There is no more fundamental problem.

On the threshold of a new decade the experts—with a num-er of perceptive teen-agers—will consider how the vast hanges of today are influencing children and young people, nd what the lasting values are that can constitute a core of tability and conviction in the midst of this change.

Social displacements brought about by economic shifts and tensions, the tremendous increase in the size and mobility of our population, the loss of emotional stability with all the chronic frustrations and repressed rancors subconsciously latent in a society as dynamic as ours, nuclear developments and mass communication—all these as well as other factors influencing the growing generation will be evaluated.

We are happy that the United Church of Christ—through its various children's and youth departments, the National Council of Churches and United Church Women—will be represented at the White House conference. Let us all, as responsible and enlightened Christians, resolve to acquaint ourselves with the findings of this important assembly and to do everything in our power, so help us God, to guarantee that the young people of this decade shall have an opportunity to realize their full potential for a creative life in freedom and dignity. Help young America grow in freedom.

Identification

THE most tragic figure in our community is the man who has just gone through a harrowing adjustment—alone. bsolutely alone. No family. No friends. Alone. "The most ertain threat to sanity and happiness," writes an expert on uch matters, "is not frustration nor thwarted ambition nor ailure—but loneliness."

The feeling of being isolated from our fellow men and rom our own real selves—a peculiar characteristic of some eople in this mechanistic and phrenetic age—unnerves our ills, distorts our outlook, destroys our confidence. Edwin rlington Robinson saw this clearly when he wrote: "The an who goes too far alone goes mad—in one way or an-ther." The daily newspaper supplies the evidence.

In the following exquisite lines, dedicated by the sensi-ve Elizabeth Barrett to Robert Browning, there is expressed certainty of trust and an identification of spirit for which everyone longs, although not wont to put it in such phrases:

Because thou art more noble and like a king, / Thou canst prevail against my fears and fling / Thy purple round me, till my heart shall grow / Too close against thine heart henceforth to know / How it shook when alone.

Seeing that to some it is available, how may we prepare ourselves for comradeship on such a level?

First, we must discover ourselves and begin a process of actual self-realization. Next, we must look for others through whom our self-realization may expand and grow. Then, we have to develop creative relationships in our immediate communities, in our churches, in our places of work and in our daily contacts. Finally and most important, we must find our way into a creative fellowship with God. Only then shall we feel loneliness disappearing in life's give-and-take, and sense the deeper joys of human and divine comradeship.

"Fascinated With the Small"

LOOKING up and down New York's Broadway the other night—after viewing fifty-four new productions since e current theater season began—Brooks Atkinson, distin-uished drama critic of *The New York Times*, ruefully com-ented: "They are small plays about small people. There is othing creative at the center of things, pushing the theater nto significant areas of thought or feeling."

Although the times are big, Mr. Atkinson indicated, the lays are small and irrelevant. They project inconsequential ivia against a background of social, economic and political nmensities. They don't match the scope of our condition.

But if Broadway productions seem small and not too sig-ificant this season, so do the counsels of inertia, the political ostrums, the specious negativism, the parochial religionism at have become so characteristic of our time. "When a ivilization lacks the vigor to deal with big problems," Mr. tkinson observed with perspicacity, "it becomes fascinated ith the small."

Happily, now and then or here and there, there are some people, some programs, some proposals that represent attempts of varying significance to match the bigness of our time and the scope of our predicament, and "to comprehend with all the saints what is the breadth and length and height and depth" of our destiny-packed era.

Such is the purpose and concern of *United Church Herald*. Although our denominational journal with its limited resources does not fill much of the world stage, we nevertheless are attempting to perform our bit with all the sense of gravity and relevancy with which our understanding and imagination endue us. The readers of our journal, as one of our members has written, are people of "generous education and intellectual tastes." They have never included in their number many devotees of anti-intellectualism or parochialism. And so we are bound only by the boundlessness of God's word, seeking to interpret it in fairness and in timeliness. Such a statement of purpose may seem overly ambitious, yet such at least is our conscious and specific aim. We look ahead as do those who scan the horizons for signs of a new day. avm

Returning recently from a visit to Germany, the author provides us with some answers to the question . .

WHAT IS GERMANY DOING ABOUT AN

HUBER F. KLEMME

THE recent outbreak of anti-Semitic vandalism in Germany and elsewhere, triggered by the defacing of the new synagogue in Cologne, has raised in the minds of many persons such questions as the following: Does Germany face another period of racist agitation and what, if anything, is being done about it?

Compensation Program

The writer does not pretend to any special knowledge on the former problem. However, having recently had the benefit of a six weeks' visit to the Federal Republic of Germany in which I had opportunity to consult with officials on the federal, state and local levels as well as with leaders both of the Jewish community and of the various Christian churches, I would set down my observations and certain unanswered questions bearing on the latter part of the problem.

Perhaps the most obvious evidence of Western Germany's renunciation of the Nazi heritage is seen in the official efforts of the Government to make up for these religious and racial injustices, as far as that is possible. Public funds have been devoted to the rebuilding of the Jewish synagogues destroyed by Hitler's fanaticism. Although the Jewish population of 30,000 is infinitesimal in comparison to the prewar figure of three-quarters of a million, aesthetically and functionally excellent synagogues and Jewish centers have been built in such cities as Bonn, Düsseldorf and Berlin. A compensation program has been established to pay the claims of those who underwent personal suffering, material loss or bereavement because of religious or political persecution during the Hitler era.

While there were in some localities criticisms of the length of time required to investigate such claims, there seemed to be agreement that on the whole the compensation program was being fairly administered. The interest in establishing closer diplomatic and economic ties with Israel is further testimony to the desire on the part of the Government to bridge the old social rift. In its support of these policies, the Social Democratic opposition party is as zealous as the Christian Democratic party of Chancellor Konrad Adenauer, if not more so.

An even more impressive sign of hope is in the firm position of the present leadership of the Christian churches in Germany. During the Nazi regime Roman Catholic priests and Evangelical pastors defied state interference with the internal affairs of the church and often helped to protect those who were victimized because of Jewish faith or ancestry. They sometimes suffered side by side in concentration camps.

Yet Bishop Herman Kunst, Evangelical representative to the Bonn Government, who took an active part in the Confessing Church movement, has expressed the concern of many in a moving statement: "I personally opposed Hitler from the very beginning and yet find my conscience heavily burdened by token of the fact that I am still alive. Had I done all that I should have done, I would not be alive today."

This sense of responsibility leads many a clergyman, in sharp contrast to his pre-Hitler counterpart, to identify himself actively with movements for interfaith reconciliation. Apart from the trade union, the church may be the only social institution that reminds the man in the street of the guilt of anti-Semitism and military aggression. In their work with young people the churches also include discussion of these questions and on occasion organize pilgrimages to a concentration camp.

There are also a number of indications of public concern that go beyond the official policies of church or state. Thus one is impressed by the quality of the programs carried on by the Councils for Jewish-Christian Cooperation. A busy clergyman, educator or banker considers it important to participate in council meetings, and when he is chosen as one of the local co-chairmen it is a distinction that he takes seriously.

On another level, one welcomes the organization of such bodies as the *Institut für Zeitgeschichte* (Institute of Contemporary History) in Munich, which is gathering complete files of relevant records and publications that may throw light on the origin, development and effect of National Socialism and encourages research on this period.

Greatest Interest

One notes, too, the monuments and memorials in the squares and streets of the cities, erected in memory of those who suffered for religious or political reasons. At Bergen-Belsen the bleak mass graves and the monuments to Anne Frank and other persecutees are visited by many, especially young people, each year.

At Dachau the barracks, sentinel towers, ovens and execution chambers have been preserved as a grim "memorial to the dead and warning to the living." It is not without significance that when press conferences were set up for our interfaith delegation of clergymen, the greatest interest was shown in the experiences and views of the rabbi in our group who had narrowly escaped persecution at Buchenwald. His comments, both favorable and critical, were, so far as we were able to observe, fairly and adequately reported.

Naturally, one has many questions as to the effectiveness of what is being done. It is not easy to put them into proper perspective, even when one recalls that the recent outbreaks of bigotry are not limited to Germany — indeed

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Dr. Klemme is associate director of the Council for Christian Social Action of the United Church of Christ. Photo by Wide World, New York.

EMITISM?

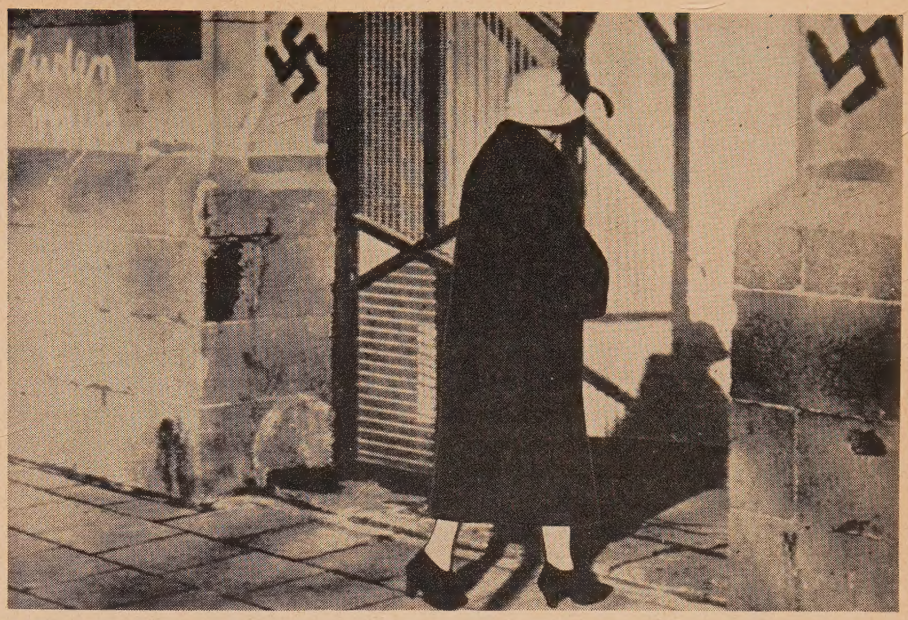
here in the United States the recent defacing of synagogues was preceded just a few years ago by dynamitings and bombings.

One such question is: How strong are the rightist parties and the nationalist groups that thrive on demagoguery and terror? Most of the official spokesmen with whom we talked were inclined to minimize their significance. They have won only minor successes in a few local or state elections. Other persons with whom we came in contact cautioned us that, while nationalism is unpopular in Germany today, it is not dead. They expressed some concern lest these groups, possibly strengthened by refugees desiring to return to the eastern territories now occupied by Poland and Russia, might mushroom if or when Western Germany's present phenomenal prosperity levels off or begins to decline.

Economic Health

From this standpoint it is not enough to punish swiftly and fairly those who engage in acts of desecration, though it is self-evident that this must be done. Economic health and sound planning also are important to foster the democratic and international orientation of the German people.

Another question concerning which there is great difference of opinion is: Have all the Nazi elements been eliminated from positions of political influence? Partisans of the government party are inclined to minimize the number of really convinced holdovers from the old regime. Critics are not so sure. They assert that many judges were retained without sufficient screening, and that while there is no question of the Chancellor's devotion to democracy there are some members of his official family about whom they are not so sure. Perhaps the present demonstrations will compel a more careful scrutiny of any dubious personalities in important judicial or administrative positions.



A worshiper enters desecrated synagogue in Cologne, Germany, on which swastikas were painted December 26 by two members of rightist party, according to police.

The gravest question, however, is this puzzler: How far has the understanding and renunciation of the racist and aggressive philosophy of National Socialism permeated the rank-and-file people of the West German state? Many of the youth do not remember the Third Reich or World War II. They are puzzled when they hear of the concentration camps. Many of their elders justify their ignorance, silence or acceptance of fascism and war. Not many may be willing to say that "Hitler was not as bad as he is painted," yet some still take comfort in the idea that "if it had not gone to 'extremes' there were some good things in National Socialism."

Perhaps many realize only that there came unemployment, then jobs, then parades, then war and then defeat. They are bewildered, hurt or defensive when their children ask the accusing question: "How could you?" Not all of them are in church when a pastor tells them frankly, as did one in a service I attended, "You must not be ashamed to say, 'We were wrong.' "

The schools are in a peculiar position. Most of the vocal educators express the conviction that the real hope of a democratic Germany, free of religious intolerance, lies in the democratic education of German youth. The Federal ministries make suggestions along this line. But, with the encouragement of the Allies, administration of the schools has been decentralized. The authority lies with the states *(Laender)* and ultimately with the local community. If there is too much pressure from parents the school officials select the less controversial textbook — and even with the best textbook and outline of courses a teacher under pressure of parental disapproval or inner uncertainty may omit the touchy recent past and concentrate on the history of the Middle Ages.

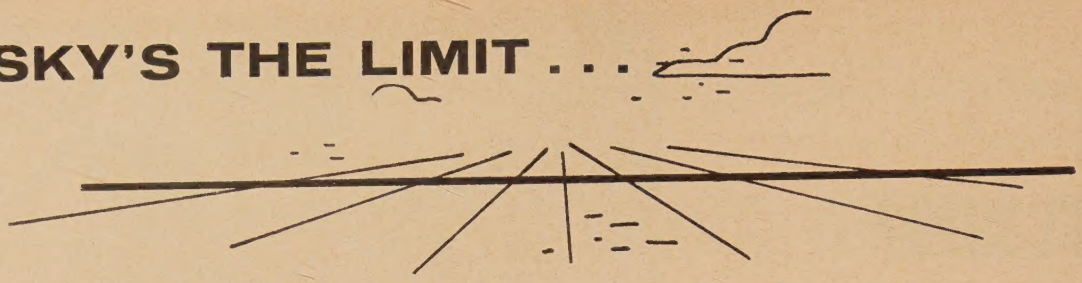
It is this problem of the unmastered or unassimilated recent past that troubles conscientious political and educational spokesmen.

Difficult Problem

Perhaps it is too much to expect a nation to overcome a generation of misgovernment and miseducation in fifteen years. Yet the effort is being made and must be made, for those who rest content with the notion that "such things take time" are playing into the hands of reaction and injustice. In the modern world we don't have the kind of "time" the gradualists advocate!

At any rate, Germany faces a difficult problem, one not unlike our own: the need to eradicate the remnants of vicious minority discrimination and of building a healthy democracy based on an understanding of justice and mutual respect. If German excesses in the past went beyond ours, let us too heed the lesson that out of seemingly unimportant beginnings, unheeded and uncorrected, can grow terrible, destructive results.

THE SKY'S THE LIMIT . . .



ROBERT J. McCRACKEN

THE EARLY Hebrews, like all primitive peoples, and like children in every generation, asked questions, big fundamental questions—how the world began, how human life began, why if man was made to be good he should so often be evil, why he should have to toil by the sweat of his brow for a living, why childbirth is painful, why if they come from the same common stock men do not all speak the same language.

Arrogant Designs

In the *Book of Genesis* answers to such questions are given in story form —the story of creation, of Adam and Eve, of Cain and Abel, of the tower of Babel. Let us concentrate on the story of the tower of Babel. At this particular turning point in history it has profound lessons to teach us.

Saturated in the scientific outlook, seeing things from the scientific point of view, we may think the story naïve. It is an attempt to explain why different tribes have different languages. It tells how the descendants of Noah in the course of their wanderings settled in the plain of Shinar and there in defiance of God built of brick and mortar a city and a tower reaching up to heaven. The tower was to be a monument to preserve their fame, as the city was to be the center and symbol of their unity and power. But God discerned the overweening character of their ambitions and brought to naught their arrogant designs. He confounded their speech. The result was disunity, rivalry, conflict. The builders were obliged to disperse over the earth. Babel has stood for centuries as a symbol of the babble of tongues, of the frustration and failure that make man endeavor to erect a secular Utopia.

It is a naïve story. The conception of God that it reflects is primitive. He comes down from the sky to confuse men's speech lest they should build their tower so high as to invade his heavenly dwelling. He is jealous because he fears what a united humanity may achieve. He devises the different languages spoken by mankind to hold its power in check. Yet back of the story there are penetrating insights and truths of permanent validity.

The early Hebrews had seen gigantic tower-like buildings in Babylon, which had either never been completed or had fallen into ruins. For them those mammoth structures were monuments not of human fame but of the futility of human effort divorced from the acknowledgment and service of God. They suggested the overweening spirit by which men are always trying to make themselves bigger than they are.

Nationalist Rivalries

One of the primary roots of strife and confusion in human history is pride. Because of his selfish arrogance and presumption man has been unable to build an intrinsically stable and enduring society. The attempt to establish a nation, an empire, a world-wide civilization on fundamentally God-denying principles has resulted not in the achievement of Utopia but in the exacerbation and intensification of nationalist rivalries.

All through the Bible this is a constantly recurring theme. It contains warning after warning to be on our guard against the fundamental temptation that has endlessly beset men and nations—the temptation to run things in their own way as if indeed they were God, without regard to the purpose for which they were created. Prophets and apostles unite to caution us against the tendency to hide our weakness with a false show of strength, to forget our limitations, to exalt ourselves above measure, to engage in pretensions that exceed human bounds, to think of ourselves more highly than we ought to think.

"Take heed," they say, ". . . lest, when you have eaten and are full, and have built goodly houses and live in them . . . and your silver and gold is multiplied, and all that you have is multiplied, then your heart be lifted up, and you forget the Lord your God. . . . Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.' "

Inordinate Pride

Always in the Bible it is emphasized that Nemesis overtakes the men or the nations that seek to make themselves more powerful than they have any right to be. They come into conflict with divine prerogatives. It may take a long time but in the end the Judge of all the earth subdues all false majesties and brings down the mighty from their seats.

The truth back of the Babel story is written large in history. The best proof of God's existence is what happens when it is denied. Doom has invariably descended on men and nations when they have defied the proper limits of all human agencies and have sought idolatrously to usurp divine prerogatives. Inordinate pride and ungoverned power sooner or later bring about their own undoing.

The British historian Arnold Toynbee tells us that of the twenty-one civilizations the earth has known, fourteen have disappeared. Did the fourteen disappear because they were instruments that God could no longer use? They were monuments to man's self-sufficiency, Babels built to demonstrate the achievements of men who imagined their cities were symbols of lasting power. There is a moral judgment in history. An Adolf Hitler by mimicking

(Continued on page 32)

Dr. McCracken is minister of the Riverside Church in New York City.

EVE BOCK

Women in Fort Wayne, Ind., don costumes of other lands suggesting world-wide observance.

Women to Observe World Day of Prayer on March 4

THERE IS a song that speaks of a "fruitful thought" slowly and quietly "growing from seed to flowers." The words of the song describe much of human achievement, for almost anything worthwhile was first conceived as a "fruitful thought" and had to undergo a long and slow development.

The same words can also be used to describe the history of World Day of Prayer. None of the small group of Presbyterian women who in 1887 designated the first day of Lent as a day of prayer for missions could have anticipated that their "fruitful thought" would blossom into so many flowers. For this year on the first Friday of Lent, March 4, the common bond of prayer will unite women of various Protestant denominations in no fewer than 145 countries on all six continents and the islands of the seas.

In the United States, some twelve million women who through their denominational women's organizations are members of United Church Women are expected to participate. United Church Women, now a department of the National Council of Churches, has had the responsibility since 1941 for the World Day of Prayer observance.

As always, the observance will begin in the Tonga Islands, just west of the international date line, and will not cease until the whole globe has been encircled and the final prayers are offered on St. Lawrence Island in the Bering Sea. And so, for twenty-four hours, thousands upon thousands of women in the most varied walks of life and in the most varied languages will lift up their voices and their hearts to the throne of the Most High.

Mrs. Bock is the wife of the Rev. Paul J. Bock (E and R), assistant professor of religion at Heidelberg College, Tiffin, Ohio. Photos by courtesy of United Church Women and the *Washington Post.*

Using the same service, "Laborers together with God," prepared this year by the Women's Inter-Church Council of Canada, they will express the longing of a world divided by iron and bamboo curtains, national boundaries, race and language differences, class prejudice and all other divisions that human sin has produced. They will make their simple yet fervent supplication: "Lord of the world, make all the lands thine own."

Among prayers in sixty languages and over 1,000 dialects, one this year will be a special supplication written for her people by Mrs. Nellie Jacobson of Ahousat in British Columbia, an Indian woman well known for her preservation of the art of making *nootka* baskets.

"It is especially fitting that the Indian motif recurs, for one of the projects aided by the World Day of Prayer offering provides religious-work directors for Government-sponsored Indian schools in ten states, including the forty-ninth, Alaska," points out Mrs. Paul Moser of New York City, national chairman of World Day of Prayer for United Church Women.

(Continued on page 30)

Annual World Day of Prayer service in Washington, D. C., attracts nationals from several different countries who are temporarily living in nation's capital.

London's City Temple Preserves Free Church

PHILIP BARRON

When Dr. Leslie D. Weatherhead, famous minister of City Temple in London, lays down that office this year, he will be leaving one of the best-known "Free Churches" in the world, and one that has probably more associations with the United States than any other in Great Britain. These links run right through its long history and they help to account for the fact that Americans contributed almost one-half the cost of the present church, opened in 1958 on the site of the structure destroyed by German bombs in 1941.

Checkered History

No British church has had a more checkered history. City Temple's congregations have had at least nineteen meeting places since its records began to be kept in 1640—eight of them between 1941, the year of the bombing, and 1958. During that period the members, wandering around like a band of twentieth-century Israelites, shared at different times the premises of Anglicans, Quakers and Presbyterians. Dr. Weatherhead, who has been minister of the church for twenty-four years, is a Methodist. So perhaps it is not surprising that many people do not realize that City Temple is a Congregational church!

For eleven years (1947-58) London knew the singular phenomenon of a Congregational group with a Methodist minister worshiping in a Presbyterian church. Yet this nomadic existence seems to have strengthened rather than weakened the congregation's fellowship. This supradenominational element is made more interesting by the fact that, unlike other "unified churches," City Temple has been the same since its earliest days. There is no history of "conversations" or mergers with other congregations.

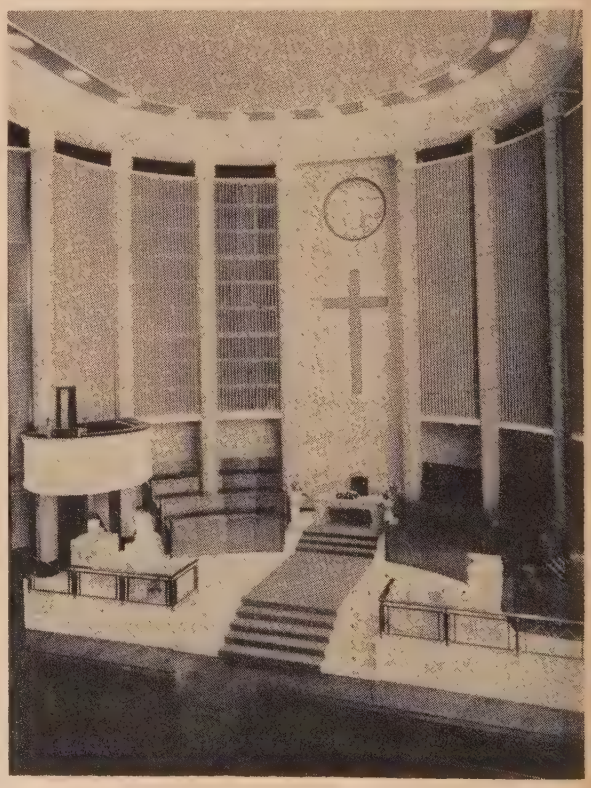
This is not explained by the fact that City Temple is the sole surviving Free Church in the square mile that is officially the City of London. Wesley's Chapel, Kingsway Hall and Bloomsbury Central Baptist Church are all less than a mile from it (just outside the city boundaries) and in any case the resident population of the city itself is relatively small.

The tradition goes back to the dangerous days before the Toleration Act of 1688, when "dissenting chapels" as we know them did not exist. Any "gathered" churches had either to worship by connivance in the Parish Church or to meet more or less secretly elsewhere. The tendency of the early nonconformists to cover their tracks, and even to lay false trails, plus the fact that all records were lost when the church was bombed during World War II, has hampered the present curator, Bertram Hammond, in his efforts to trace the City Temple's early history.

There is evidence that City Temple stands on the site of the precinct of the first Black Friar monks to be sent to England in 1223. Wilson's *History of Dissenting Churches* gives the date of origin of the society that later became the City Temple as 1640, but subsequent research suggests that it might be linked with the very first Congregational group in London, which met "at the Plumbers' Hall" in 1567. The church's links with America go back to the time of the Pilgrim Fathers. "The back seats of City Temple," it was once said, "are in the Rocky Mountains," and the seats at the rear of the gallery in the old building were ever after known as "the Rockies." (Having contributed nearly one-half the cost of the new church, contemporary Americans can therefore truly claim to have paid for all the seats!) The congregation's first recorded minister, Thomas Goodwin, was invited to New England and had actually "put a great part of his library on shipboard," before friends prevailed upon him to remain in England. Thomas Harrison, who succeeded Goodwin in 1650, returned from America to take the pulpit. He had been chaplain to the Governor of Virginia and had held pastorates at Elizabeth River (Lower Norfolk), Boston and Nansemond.

The church's fourth minister, John Collins, had sailed to New England as a child in 1635 and had become a Fellow at Harvard College before returning to England. He was followed at City Temple by another Harvard graduate, Nathaniel Mather.

It is not surprising that such a church has been graced by a varied assortment of distinguished ministers. Dr. Joseph Parker, a man with little academic training who had been rejected when he offered himself as a lay preacher at the age of 18, came to be regarded as a pulpit genius during his service at City



New sanctuary of City Temple focuses on the communion table on which is placed the Holy Bible.

Tradition

Temple. The stentorian-voiced, lion-maned Dr. Parker (whose telegraphic address was "Preacher, London") was the first to coin the name "City Temple." At the outset of his ministry (1869-1902), the congregation had been meeting for fifty years in the Poultry Chapel, which members had built in 1819 on the site of a prison. But in 1872 the chapel and its grounds were sold to a city bank and a site was chosen for a new church on the newly constructed Holborn Viaduct.

Nonconformist Cathedral

The new building—the first City Temple to bear the name—became the venue for so many great Free Church occasions that it was called "the cathedral of the nonconformists." Dr. Parker was succeeded by the quiet, fragile (but no less effective) Dr. R. J. Campbell, whose liberal ideas (dubbed 'the New Theology' by the press) caused some controversy at the time.

Then in 1917 Dr. Joseph Fort Newton, on service with the U.S. Army in Europe, preached his first sermon at the church. Later in the same year he left his Liberal Christian Church in Cedar Rapids, Iowa, and returned to England to attract large congregations to the City Temple.

To share the preaching during the two strenuous years of Dr. Newton's pastorate came a young woman minister, Agnes Maude Royden. This was a novelty even for the City Temple, but the congregation welcomed her. Miss Royden was an Anglican and remained in communion with the Church of England but admitted that she had to come to Congregationalism to be allowed to preach.

For the next seventeen years, the minister of the City Temple was an Australian Baptist, Frederick William Norwood. Invited for six months, Dr. Norwood remained until 1936, when his place was taken by the City Temple's first Methodist minister, and the most famous of them all, Leslie Dixon Weatherhead.

Dr. Leslie D. Weatherhead has been the minister of City Temple for 24 years.

Dr. Weatherhead, of course, needs no introduction to readers of *United Church Herald*. The author of more than twenty books, including a standard work, *Psychology, Religion and Healing*, he has visited the United States several times and in 1949 gave the Lyman Beecher lectures at Yale University Divinity School.

From a lecture tour in 1954, Dr. Weatherhead returned to London with over one-half million dollars contributed by Americans to the church's rebuilding fund. Were it not for these generous gifts, the new City Temple might still be only a blueprint.

The new edifice, which stands on the same site as the old and incorporates its tower and front and rear walls, was dedicated in October 1958 by Elizabeth the Queen Mother, and is one of the most modern church structures in the country. It has fewer pew seats (1,400) than the old sanctuary but has extra space for week-day activities, which are so important in a metropolitan church.

In the new sanctuary the focus is not on the pulpit, as is the tradition, but on the communion table, upon which an open Bible symbolizes the preaching of the Word. The pulpit is "cantilevered" out from the left side, balancing the organ console on the right.

People who have preached at City Temple or addressed its Literary Society include the Salvation Army's founder William B. Booth, G. K. Chesterton, Geoffrey Studdert-Kennedy ('Woodbine Willie'), Albert Schweitzer, Charles Haddon Spurgeon, George Bernard

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Mr. Barron is a London journalist. Photos by courtesy of Religious News Service, New York.

Shaw, H. G. Wells and Sir Oliver Lodge to mention only a few.

The church has so many overseas friends that in 1948 a body called "The Friends of the City Temple"—now 1,000 strong—was formed for nonmembers. The church was one of the first in the world to make a psychological clinic part of its ministry. This reflects the present minister's special interest in this field. Dr. Weatherhead recalls ruefully, however, that when he first began to explore psychology, the doctors declared: "This work at City Temple has nothing to do with us."

Psychiatric Assistant

"Now the medical profession tends to say, 'This has nothing to do with you,'" says Dr. Weatherhead with a smile. His present assistant minister, the Rev. Marjorie Inkster, is a qualified psychiatric social worker.

After seventeen years in the wilderness, the "City Templars" again have a home of their own, better-equipped than any other church to serve London's commuters. These commuters—most of them indifferent to religion—are the City Temple's mission field. Says Leslie Weatherhead: "If anyone asks, 'What is the purpose of the new City Temple?' I can answer in one sentence. It is to offer Christ to men and women.

"Although a Congregational church, City Temple is above all narrow denominationalism. It does not ask its members to agree to any theological proposition, simply because nowhere in the Gospels can the place be found where Jesus demanded that men should subscribe to a creed before they followed him," Dr. Weatherhead continues.

"This does not mean that what a man believes is unimportant. Rather, it means that it is so important that no one must try to coerce belief in another. That is impossible anyway. Assent can be coerced, but not belief. Belief must dawn on a mind that has been prepared to receive it."

Making good use of his leisure years

C. EUGENE KUEHL

The author (left) receives from Walter Jans the names of newcomers on whom he might call.

"WE WERE PLEASED to meet the new pastor of the church in our neighborhood," says the president of our Women's Guild, "for we wanted to find a church for our family in the community where we live. We were interested in learning something about Faith Church and its church school. But until the afternoon when Walter Jans and his wife came to our door, we had done nothing definite about our church affiliation.

Personal Invitation

"When these friendly, sincere people took the time and effort to call on us with a personal invitation to join them at their church service, we accepted with the understanding that we would see them on the very next Sunday morning."

Mr. and Mrs. Jans were there to greet them, and not long afterward the newcomers joined our congregation. Today, he is president of the congregation and she is president of the Women's Guild—and both take a leading part in all of our activities.

"What made the difference?" I asked her.

"The personal invitation of a lay caller made the difference in our case," was the reply. "We knew someone other than the minister by name, and we knew we'd see at least two familiar faces in a strange church that Sunday."

Faith Community Church in Garden Grove, Calif., has found a method of person-to-person evangelization that, although not "paying off" in any stupendous membership increases, nevertheless has brought many visitors to its services, has encouraged some families to join and has challenged many others to consider membership in some Christian church.

The focal point of this evangelism program at Faith Church is Walter Jans, a transplanted Ohioan now living in retirement here in California. Soon after he became a member of Faith Community Church, Mr. Jans expressed an interest in doing house-to-house canvassing "to interest people in our church." And so it began! Soon he had canvassed all the houses in the square mile immediately surrounding the church—and was ready for more. So we extended his work into the community at large. Houses that were being built two, three and even four miles from the church were "scouted."

As new families moved in, Mr. Jans was there to greet them with an invitation from Faith Community Church. If a family showed an interest and indicated they were looking for a church, Mr. Jans gave their name and address to the pastor, who then made a follow-up call. If a family expressed more than a casual interest in the church, Mr. Jans might also make a follow-up call. He always took with him a brochure telling all about our church, giving the time of services and an invitation to attend, which he left in the homes he visited.

Encouraging Response

On Sunday mornings Mr. and Mrs. Jans attend both worship services, so they will be on hand to greet all newcomers responding to their invitations. "Since we invited them to worship, it would not be very gracious on our part if we were not there to greet them when they came to church." They are always keenly disappointed when someone who promised to come fails to appear but, on the whole, the response has been most encouraging.

Mr. and Mrs. Jans also call on new members after they join our church as well as at the homes of older members who find it difficult to attend Sunday services. Evidence of the eagerness and intensity with which Mr. Jans approaches his opportunity for evangelism is shown in figures given in my yearly report. During a twelve-month period, Mr. Jans made almost 4,500 calls. In addition, there were some 1,500 "incomplete" calls—where people he wanted to see were not at home. The ringing of 6,000 door bells in one year is an amazing record for a "retired" man of 67!

Dedicated Service

Although church membership has increased as a result of Mr. Jans' efforts, it has not been so great that a less dedicated man might easily become discouraged. He recalls, however, the scriptural reminder given him by a denominational leader: "I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth. . . . Each shall receive his wages according to his labor. For we are fellow workmen for God." (*I Corinthians* 3: 6-9.)

We also know that people Mr. Jans has visited have often decided to become active again in the church of their own denomination. I often wonder just how many more "retired" people there are in our churches across the country who could make good use of their new leisure time by dedicating it to the service of God and his church! We at Faith Church know what Mr. Jans' services have meant to our people and our church.

Mr. Kuehl is pastor of Faith Community Church (E and R) in Garden Grove, Calif. Photo by courtesy of the author.

Connecticut Lay Members Sample Theology *and ask for more!*

DANIEL W. ESCHENBRENNER

TWENTY-TWO laymen and women in Connecticut were recently introduced to theology at the Hartford Theological Seminary—and are demanding more! These lay people met with Dr. George A. Riggan, professor of systematic theology, on eight Saturday mornings for two hours and put the searchlight of inquiry on their Christian convictions—and are demanding more!

Stewardship Invasion

This story begins with the new format for Laymen's Sunday in the churches of Connecticut, called Stewardship Invasion Sunday. It ends with an "invasion" of Hartford Seminary by laymen and women eager to plumb deeper their Christian faith and to understand better what they are talking about so that when the church calls, they will be prepared to answer.

It started over two years ago. The Rev. John R. deSousa, minister of men and missions for the Connecticut Conference of Congregational Christian Churches, conceived the idea of making Laymen's Sunday a more meaningful experience for the churches participating. The emphasis was to be on stewardship. To seventy-five churches he sent seventy-five laymen and women none of whom spoke in his or her own church.

The reactions were favorable and the lay people who participated were thrilled with this opportunity to express their faith. Reports from churches and ministers around the state were enthusiastic. Then followed formal evaluations by the participants and ministers alike. Throughout the ensuing months a hard core of the participating laymen and women kept up a constant discussion with Mr. deSousa. "Where can we get better preparation for the next Laymen's Sunday?" they wanted to know. Here was a grass-roots demand that called for an answer. "Why not try Hartford Seminary?" asked Mr. deSousa and the lay people, more or less together.

A dozen members of this same persistent group sought, through their ministerial leader, a meeting with the president of the Hartford Seminary Foundation, the Rev. Dr. James N. Gettemy. He was interested. The group declared they did not want any sugar-coated, after-dinner lectures on Christian doctrine. What they wanted was a concentrated course on an academic level in the great doctrines of the church.

In early fall the announcement was made that Hartford Seminary would offer on eight Saturday mornings a course in basic Christian doctrine to be taught by Prof. Riggan. Twenty-two registered—an ideal group for such a project. All finished the course and only two men missed a session because of business travel!

The lectures included definitions of Christian theology, critical analyses of the Old and New Testaments, the concept of God, the doctrine of the church, Christian ethics and eschatology.

Dr. Riggan started in low gear because, as he put it, this was the first time he had ever tried to present in eight two-hour sessions what he would ordinarily spread over a much longer period with seminary students. He then began to "take on steam" as he sensed that here was something new in seminary teaching.

"These men and women have demonstrated in these few weeks," he said, "a remarkable capacity for understanding the role of theology in our tradition and for responsible reconstruction of their own theological beliefs."

True Nature

This experience resulted in more evaluations—and more demands—by this same group. "How about a course next spring, maybe an hour on the New Testament, followed by an hour in a workshop on presentations?" they have asked. "Why not?" responds Mr. deSousa. Not primarily interested in becoming preachers, they are motivated by a desire to know the true nature of the church and to deepen their own Christian faith. They see the possibility of bringing the impact of their insights to boards of deacons, mission committees, church schools, their men's and women's fellowships and every other arm of the church that depends on their leadership. If in the process they are occasionally called to witness in the pulpit for a specific need, so be it.

Mr. Eschenbrenner, an E and R layman, is assistant agency comptroller of the Connecticut Mutual Life Insurance Company in Hartford. Photo by Clark and Clark, Wethersfield, Conn.

Prof. George A. Riggan leads theological discussion with eager group of Connecticut laymen and women attending course at Hartford Theological Seminary.

THREE MYTHS ABOUT CHURCH-RELATED COLLEGES

JOHN J. CAREY

I HAD finished my talk on "The church's campus ministry" and was amiably sipping coffee with the church women when one of them said to me: "I'm so glad we have church-related colleges. Honestly, the sort of things you hear about the state schools! I'm glad there are some schools that have a Christian atmosphere, where young people can get an education and not be subjected to the temptations and social pressures of the state schools."

Christian Faculty

Before I could answer her, a second woman interrupted: "Yes, and I'm sure the Christian faculty makes a great deal of difference. When you read about some of the radical ideas that some college teachers have and about how confused college students can be, it's reassuring to know that there are still some schools where students are guided by committed Christians."

I wanted to reply to both of these women, but I wasn't sure where to begin. As I hesitated, they launched again into their discussion of the values of church-related colleges. Others were drawn into it and I listened with interest. Finally, one of them summed up the conversation with this comment: "You know, I don't think a person could attend a church-related college for four years without some Christianity rubbing off on him!" And the others enthusiastically agreed.

I was interested in these three comments not because they were part of a passing conversation but because they are typical of the sort of thinking I have encountered among church members concerning the nature of our church-related colleges. I have found that many church members are not able to appreciate the needs and problems of church-related colleges because they have such an unrealistic conception of what these colleges are and of how they are related to the church.

For example, I am constantly surprised to encounter people who think that the United Church of Christ completely underwrites the budgets of its colleges or that the courses taught at church-related colleges all have some sort of "religious" emphasis. Perhaps the colleges themselves are partly to blame for this impression through lack of proper interpretation to our church members. But I am convinced that misconceptions about the nature of church-related colleges will have to be cleared up before these colleges will be properly understood and given the support they need.

The three comments cited above point to three common misconceptions, which I call "myths about church-related colleges."

Myth No. 1: Students who attend church-related colleges are immune to most of the pressures that affect students at large universities.

There is some truth here, of course. Students do not feel so "lost" in a smaller setting and may find a circle of friends more quickly. But parents and prospective students alike often go on to theorize that because a college is church-related, the academic pressure will not be so great, social adjustment will be easier (since everyone at a church-related college will be friendly), traditional religious ideas will not be questioned (the church does sponsor this institution, doesn't it?) and the problems of drinking, cheating and sex will not be present.

Anyone familiar with college life knows how unrealistic this sort of thinking is. The church relationship of a college does not eliminate these pressures and problems. The fact is that as our colleges strive for quality and academic excellence, there will be a great deal of academic pressure—frequently more than is found at large universities. (Students discover that judgment as well as mercy is a part of the Christian tradition!)

Social Adjustment

Social adjustment is not always easy, for living in close quarters with roommates and suitemates with different habits often causes tension and misunderstanding. Major decisions still have to be made about conduct with the opposite sex, drinking and whether or not to join a particular club or group. And, contrary to what many people think, the campuses of church-related colleges are not always friendly "dating bureaus." There are many lonely, dateless nights spent in church-college dormitories.

Traditional religious ideas are questioned and evaluated both in classrooms and in dormitories. College courses in religion examine the Bible critically,

Church-related colleges such as Beloit must rely on sensitive administrators and faculty members through personal contacts to change the lives of their students.

Franklin and Marshall College students pause on steps of Fackenthal Library.

not devotionally, and students are encouraged to examine what they believe and why they believe it. College years are a time when most students are seeking a faith of their own and religious doubts and questions abound—even at the church-related colleges. As for drinking, cheating and sex, these are problems faced by every college and university in the country. Drinking especially is more of a problem than we like to admit.

Tremendous Need

Myth No. 1 is dangerous because it would lead us to believe that church-related colleges are isolated islands of Christian community in the cold, cruel academic sea. It blurs the fact that church-related colleges share the problems as well as the spirit of American culture and are trying to understand and interpret that culture. This myth also causes some people to think that church-related schools have no need for a chaplain—someone who can enter into these real problem areas of student life. On the contrary, our church-related schools have a tremendous need for a campus ministry—every bit as much as do the large private and state universities.

Prof. Carey, an E and R clergyman, is chaplain and assistant professor of religion at Catawba College, Salisbury, N. C. Photos by courtesy of Beloit College News Service and Peel's Studio, Lancaster, Pa.

Myth No. 2: Faculty members of church-related colleges are all well-versed in the Christian faith and seek to relate the faith to their teaching field as well as to guide students in it.

To be sure, many faculty members of our church-related colleges have a deep grasp of the Christian faith and are very interested in how their field relates to the Christian message and vice versa. These are the teachers who participate in seminars with other teachers on religious topics and problems and who are anxious to share in the extracurricular program of campus religious life. The personal life and witness of such faculty members is an inspiration to the students who come to know them.

Yet it is simply not true that all faculty members of church-related colleges are well-versed in the Christian faith or have a desire to relate it to their teaching field. Dr. R. H. Edwin Espy's book *The Religion of College Teachers* (Association Press, 1951), which was based on a survey of teachers in 173 church-related colleges, pointed out rather sharply how limited many college teachers are in their understanding of the Christian faith.

There are many fine college teachers who are specialists in their own fields who still retain their childhood concepts of religion. Hence they have not become "dynamically involved" and do not sense the relevance of the gospel to the whole educational task or to contemporary social and political problems.

Furthermore, most college teachers feel that the classroom is not the place to persuade students of the truth of the Christian gospel. Teachers at church-related colleges do not teach "Christian" physics, "Christian" mathematics, "Christian" psychology or "Christian" political science. Teachers are hired as competent specialists who know a particular field and who can introduce students to both the valid insights and the limitations of that area of study. In their classroom work, teachers strive for depth of understanding, not for a pious defense of the faith.

Ideally, of course, the college presidents would like to hire people who are at the same time specialists in a particular field and active, concerned Christians. But there are not enough of these "ideal" people to go around.

The average church-related college, therefore, has a number of faculty members whose interests do not go far beyond their teaching fields and who show very little concern for the college's extracurricular emphasis on values and Christian commitment. They feel that their job is to be good teachers and not evangelists. Perhaps they are right—but don't we have a responsibility to confront such talented people with a deeper understanding of their calling and with a more meaningful interpretation of the Christian faith?

Intellectual Ferment

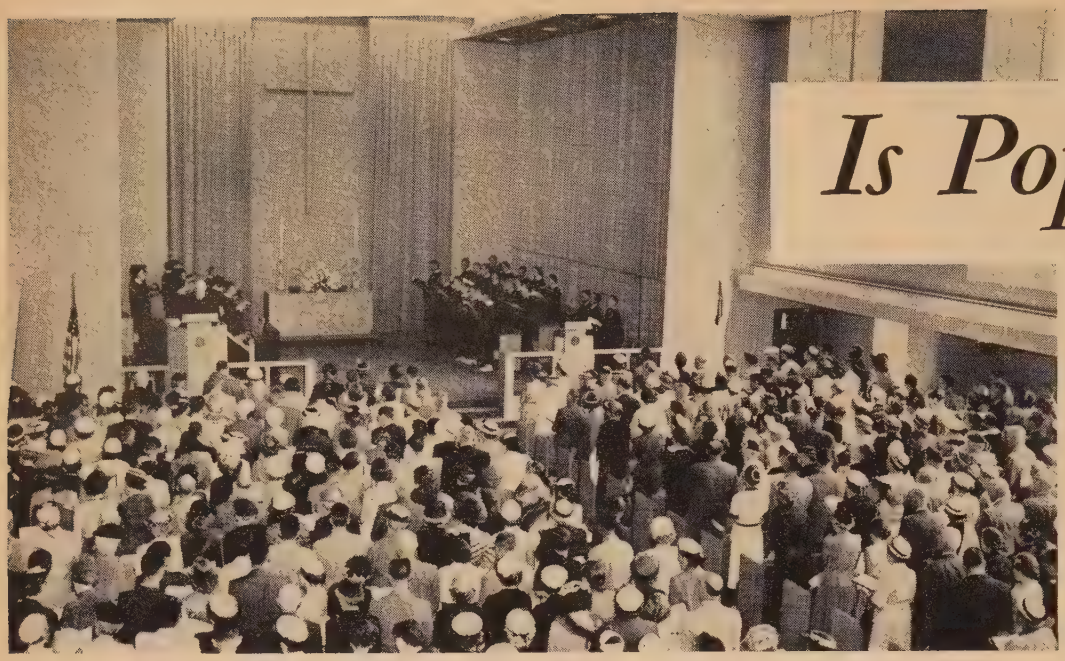
This second myth is dangerous because it gives people a distorted view of what church-related colleges are and what they are trying to do. It can lead them to believe that new and different ideas are not considered at church-related schools or that faculty members are not a part of the "intellectual ferment" that is at the heart of every academic community. More crucially, however, this myth keeps people from realizing that the church has a real ministry to faculty members as well as to students. The Christian tradition is vital on a college campus only when faculty members find it relevant and exciting. Many church leaders would say that the ministry to faculty members—involving them in the Christian claim at their own level—is the most crucial part of the campus ministry.

Myth No. 3: Something "automatically" happens to a student who attends a church-related college that makes him a more committed Christian and a more selfless person.

There is certainly no doubt that the administrators and concerned faculty members of church-related schools hope that this experience will enable a student to grow in Christian understanding and commitment. To increase this possibility, most schools have chapel services, officially sponsored religious groups, student-faculty discussions and "Religious Emphasis Weeks" during which outstanding Christian spokesmen are brought to the campus to speak to students and faculty alike.

But let us be quite clear about this: there is nothing "automatic" about the church-college experience. It does not necessarily lead to deeper Christian commitment and there is no guarantee that any of these programs will open the

(Continued on page 30)



Is Popularity

JOHN R. SCOTFORD

THE INCREASING traffic through our church doors and the upward swing of the membership curve are being viewed with alarm in some quarters.

The religiously sophisticated assume that, as more people align themselves with organized Christianity, the intensity of the commitment of the ordinary church member to the gospel will decline. They assume that increasing numbers will inevitably lead to a watering-down of the Christian faith.

Honest Questions

They shudder as they envisage the church being subjected to a bleaching-out process that will effectively erase the already shadowy distinctions between those who are "in" and those who are "out." They fear that the church may be submerged in an increasingly secular society.

To have good people worrying about the popularity of the church is something new under the sun and somewhat mirth provoking. Undoubtedly times have changed. Yet these are honest questions and therefore call for serious study.

Why are more people turning toward the church? Are we in the midst of a religious revival? Is this the result of the labors of Billy Graham and of the commissions and committees on evangelism that are at work in all denominations and many local churches? There is little evidence to support an affirmative answer to these questions. Few of those classified as "accessions" to the churches would admit that they had been lost in sin or saved through faith. They are not professing the sort of religious experience that swayed their grandparents.

Increasing Interest

What we are undergoing is a social movement with religious overtones. American life is becoming more serious. As a nation, adolescence is behind us. Yet how much the shadow of impending destruction influences our behavior is hard to say. Most of the population appears to be bearing up under the strain rather happily. We have no thermometer that will register a rise in spiritual temperature.

Undoubtedly there is an increasing interest in religion, of which the astounding sale of devotional materials is evidence. How deep this goes no man can say.

Social movements are more susceptible to measurement than the tides of religious devotion. Too little recognition has been given to the aspects of current life that are favorable to the Protestant churches.

Many of the barriers that once kept people out of particular churches have been largely worn away. The language and the way of life the immigrant brought with him from the Old Country often stood between him and the established churches, but for his children these difficulties are merely uncherished memories. Formerly the unprosperous were distinguished from the more prosperous by their clothes but now we all dress alike. Once the extent of our education had much to do with which church we went to. Today this is a declining factor. A few years ago many churches had "standards" that debarred those who danced, drank or even went to the theater. Most important of all, the automobile has made it vastly easier for people to get to church and has given them wide choice as to which church they attend. Social changes have vastly increased the reachable constituency of all churches. As a result, the "market" for most congregations has been tremendously expanded.

Drawing Power

The social drawing power of the churches is steadily growing. The motor car has fragmented neighborhood ties. The places where the wage earners are employed, the schools that their children attend, the stores where the shopping is done and the amusements that a family seeks may be scattered over many square miles. We know less and less about the people down the block.

The higher one rises in business, the fewer the daily human contacts. Thus, people are increasingly lonely, while the forces that draw them together are declining in many communities. Social clubs, lodges, patriotic organizations are barely holding their own or are declining. As compared with women's clubs, the Christian associations and

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Dr. Scotford, a CC clergyman and former editor of *Advance*, one of the predecessors of *United Church Herald*, is a resident of Mt. Vernon, N. Y. Photo by courtesy of University Congregational Church, Seattle, Wash.

a Peril to Our Churches?

even the luncheon clubs, the churches seem to be gaining ground. The desire to become acquainted in a new community and to extend one's friendships in an old one is encouraging people to attend church.

On a smaller scale the churches face the same problems that confront our schools. For both the fundamental fact is the unprecedented expansion of their constituencies. The number of people to be served has outrun the facilities for serving them.

Smaller Proportion

The experience of the college is particularly illuminating for the churches. Fifty years ago only a small fraction of the boys and girls of college age went to college. Although it was easy enough to meet the entrance requirements in those days, this was a highly selective group. The students either came from homes with an established tradition of education and culture, or they were so anxious for additional schooling that they made unlimited sacrifices to secure it. The result of this process of natural selection was that a high proportion of the graduates were unusual men and women.

Today the doors to our colleges welcome many more young people, only a few of whom have college-trained parents and for many of whom the path to school has been made easy. This situation gives us two pluses and one minus. Many more youngsters are getting a sample of higher education. From this larger group are coming a good number of geniuses who would have been overlooked and whose talents would not have been developed when only the favored few went to college.

The minus is that with the larger numbers the proportion of unusual students and natural leaders grows smaller. Putting it another way, while the quantity of the top-grade product of our colleges has increased in terms of numbers, the quantity of the ordinary or mediocre graduates has increased even more both in proportion and in numbers.

The same principle applies to the churches. In every congregation there are some devout, committed souls without whom there would be no church. In every congregation there are also the casual, the superficial, the indifferent. From some points of view they are the people for whom the church exists. The proportion between these groups varies with the size of the congregation. As a general rule, the percentage of "saints" is highest in the small church, lowest in the large. When congregations grow the relative number of "pillars" declines. This is almost inevitable.

Such is the situation that confronts an increasing number of churches today. They are taking in the raw material faster than they are turning out the finished product. While this creates problems, it also multiplies opportunities for service. The gains are the same as those that have come from the popularization of higher education.

Spiritual Stature

More people are exposed to the Christian gospel. Even though they are raw neophytes they are called on by the minister and are on the mailing list of the church. They may not be regular church attendants but they will do better than if they had no connection with organized religion. They may not be good Christians but there will be at least a tinge of faith in their lives. These might be described as the minimal gains the increasing popularity of religion is bringing to the churches.

But that is not the whole story. Among the nominal members of a congregation there are always some surprise packages—people who will grow into real spiritual stature. When a minister receives a group of new members he never knows what he is getting. Some of those he expected much from will disappoint him; others who seem to bring little with them will grow into stalwart church supporters.

The size of a church is only one factor in its effectiveness. We like to think of small churches as segments of the "communion of the saints"—and sometimes they qualify. But the small church is not the abode of pure and unadulterated Christianity. Personalities loom large. Often it is the smallest churches that have the biggest rows.

We are tempted to ascribe insincerity and shallowness to the large church. It is difficult to think of one thousand people in any one community being deeply devoted to Christ. But the large churches have their virtues. The standard of financial giving is likely to be high. The institution commands respect. And in every large church there is an inner core of people who are the salt of the earth.

Broader Understanding

The future promises to bring more large churches. What should be the optimum membership for a congregation is a moot question and one that it is profitless to debate. When a church ceases to grow it begins to die. Yet many influences are conspiring to make our big churches bigger and the small ones smaller.

In the past American Protestantism has been geared to the small church, largely because most people then lived in the country and the small town. If we are to meet the opportunities that popularity is bringing to the churches we need to do two things. Much work should be done on the organization of the large church. Too often it is merely a small congregation with an expanded membership roll. We also need more ministers as well as ministers of greater capacity. The day is almost done when a minister can devote himself to the nurture of a small flock of choice people. For today and tomorrow his task is to take the gospel to those whose religious interests are minimal and whose knowledge of spiritual matters is scant. To do it, the minister must have both a deeper faith and a broader understanding of life about him. The popularity of the church is indeed bringing it an unparalleled opportunity to reach the unreached.

Chorales are the battle songs of Protestantism

CLAIRE V.G. THOMAS

TO MANY laymen the name Johann Sebastian Bach sounds forbidding, remote and even too scholarly to be understood. And yet it was Bach of whom the musicologist Alfred Einstein wrote: "He was a great river into which all things flowed; and all that his own age and the ages before him had done and dreamed of were his tributaries."[1]

Bach, indeed, is a universal personality. His work stands squarely upon that of several preceding generations and no matter what "small stream" we follow through the poetry and music of these generations, we are always led to him. "The ages before him" consisted of a multitude of writers in the sixteenth and seventeenth centuries who labored and struggled to create musical forms. But it was given to the great Bach to quicken these forms with musical genius and spirit and thus lead to a consummation so complete that no one has since surpassed or even equaled them.

Musician-Reformer

In the sixteenth century the man who molded and cast the form of the Protestant Reformation was Martin Luther. He was a highly educated Augustinian monk, well versed in music and a reformer. In this short article we cannot dwell on his theological reforms but will emphasize only those dealing with music that have become an integral part of our Protestant heritage. Because Luther exerted himself so tremendously in behalf of music, his philosophy of church music still appeals to musicians today.

Several reasons for this may be mentioned: (a) his powers of discrimination enabled him to set a standard of good musical judgment; (b) he felt music was an art that should be studied rather than merely listened to; (c) he upheld the role of the organist and the choir in church music while at the same time emphasizing congregational singing; (d) he demanded and got from church sources adequate incomes for the musicians. In other words, "music in his scale of values ranked second only to theology itself."[2]

Important changes were introduced in the forms of worship. Early Lutheran church services in their basic structure largely followed the mass, but in the use of hymns and in returning to the vernacular they represented a radical departure from Catholic worship of the sixteenth century. Luther championed congregational singing in the common language of the people (instead of confining the church's music to Latin texts sung by professional singers) but, at the same time, he approved the more elaborate kind of music that only trained choirs can perform.

The service consisted in the main of preaching, Bible reading and hymn singing. So that there would be greater variety in congregational singing, Luther prevailed upon his friends to write new hymns. These were written primarily in metrical form as opposed to plainsong, which had no fixed rhythm. The melodies for these hymns were either borrowed from favorite folk songs or were newly written in similar style.

Before 1600 the style of these hymns advanced to a definitely harmonic form, with a solid progression of chords, the melody in the treble and the lines sharply defined by cadences. They became known as "chorales."

Luther, with his artistic feeling, undertook to revise the old plainsong melodies of the church and to adapt them for Protestant worship. He also wrote a large number of hymns—thirty-six to be exact. Among them is one that is truly great—"A Mighty Fortress Is Our God."

Based on *Psalm* 46, it portrays with incomparable dignity the mighty power of God. The exact date when Luther wrote it is not known, but it was probably in 1529 when the formal protest was made that earned the name "Protestant." This was some time after the Diet of Worms and his confinement in Wartburg Castle, from which fortress he probably drew his parallel. Protestants everywhere soon learned it, and so universal was its use that the German poet Heinrich Heine aptly called it "the Marseillaise of the Reformation."[3]

Luther wrote both the words and the melody of this magnificent hymn. It has all the stateliness of the typical German chorale, yet it is easy to sing and should be in the common repertoire of every Protestant congregation. Among Luther's hymns, this occupies the supreme place because it is the fullest expression of what he was as a reformer and a man of God.

Remarkable Flowering

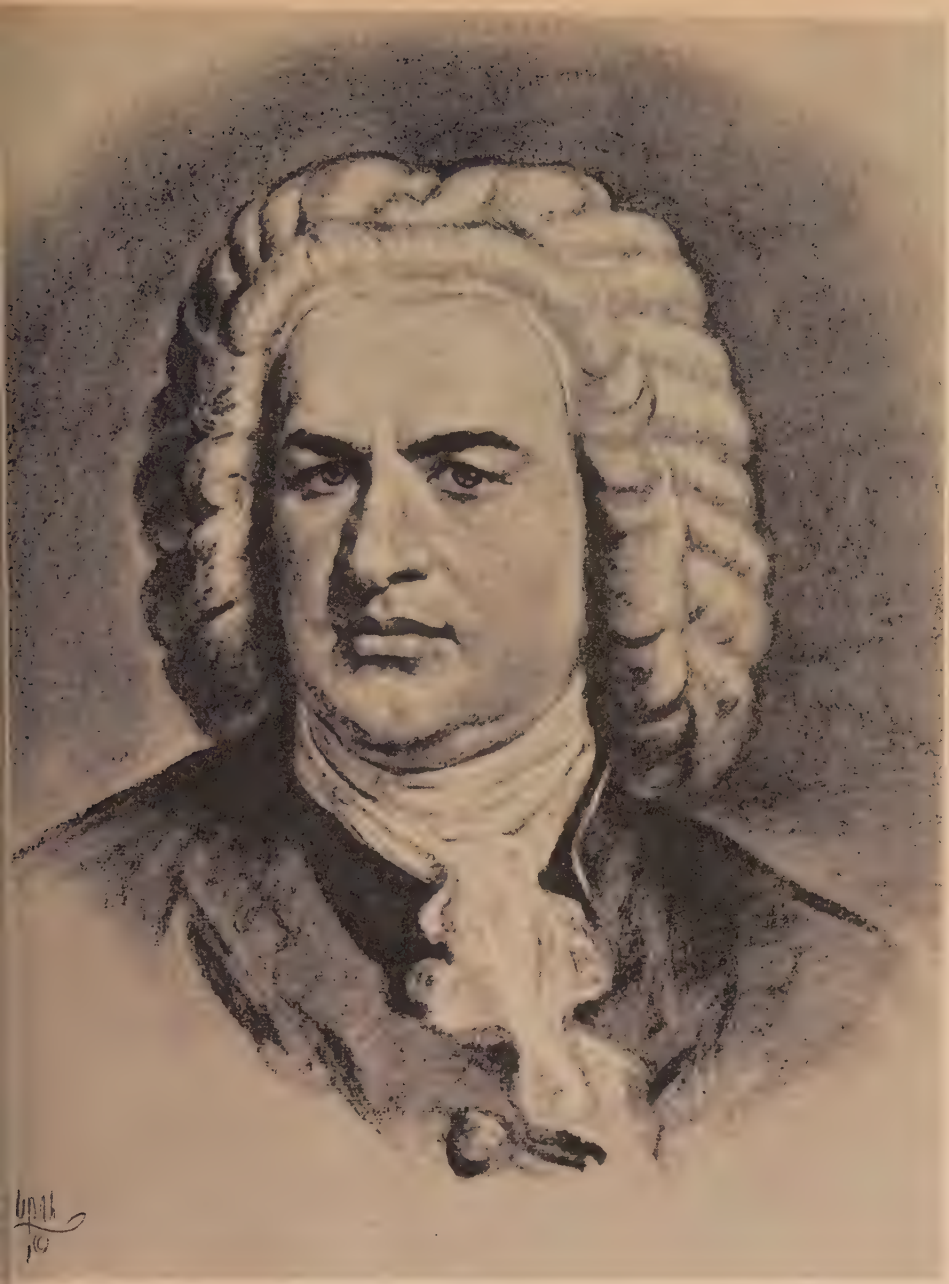
Inspired both by Luther's example and by his insistence that every pastor ought to be thoroughly trained in music, a remarkable flowering of church music and hymnody took place in Germany within the Lutheran and Reformed churches of the sixteenth and seventeenth centuries. It was not by accident that many of the great chorales of this period came from the pens of Protestant ministers, all of whom had come under Luther's influence. Not infrequently they contributed both the text and the tune.

Two of the finest of all chorales, "Wake, Awake, for Night Is Flying" and "O Morning Star, How Fair and Bright" (sometimes translated "How Bright Appears the Morning Star"), known respectively as the "King" and the "Queen" of chorales, were written by Philipp Nicolai. An eloquent Lutheran preacher in the last half of the sixteenth century, he composed the stirring and majestic tunes to which they were set, WACHET AUF and WIE SCHON LEUCHTET, on which Bach later based two of his most famous church cantatas.

This is the third in a series of articles on church music and hymnody.

Mrs. Thomas is minister of music at the Scarsdale Congregational Church, Scarsdale, N. Y. Photo from *Great Composers*, original and pastel drawings by Louis Lupas.

[1]Alfred Einstein, *A Short History of Music*, p. 131. [2]Robert Stevenson, *Patterns of Protestant Church Music*, p. 4. [3]Robert Ergang, *Europe—from the Renaissance to Waterloo*, p. 190. [4]Waldo Selden Pratt, *The History of Music*, p. 129. [5]Archibald Davison, *Church Music*, p. 61. [6]Albert Schweitzer, *J. S. Bach*, Vol. I, p. 166.



Johann Sebastian Bach utilized musical forms of previous centuries, breathing into them such life that later generations have been unable to equal them.

Another of the notable Lutheran pastors of this time was Martin Rinckart whose hymn "Now Thank We All Our God," written amidst the terrors of the Thirty Years' War, has become the German "Te Deum" and is sung on all national occasions of rejoicing and thanksgiving.

Thus the chorale, as a form, became the nucleus of Protestant church music. Unlike plainsong, it was vitally connected with popular life and feeling, and its fund of material was constantly growing. What the treasures of plainsong had been to Catholic music, the new treasures of chorale styles became to Protestant music.[4] So Archibald T. Davison of Harvard rightly declared: "The German chorale is the noblest example of Protestant congregational song."[5]

Not by chance, then, but as the result of a happy combination of time and circumstance, did Bach enter by inheritance into the heart of the richest musical life in Germany as it stood at the opening of the eighteenth century. Available to him were the favorable philosophy of church music enunciated by Luther and the priceless treasury of German chorales.

Bach was born in 1685. From the first he received musical instruction in violin, harpsichord and organ. Later by untiring study he made himself master of the literature of German music, especially that for the organ and the choir. He was a devout and orthodox Lutheran, and many facts show the depth of his religious sentiments and their bearing on his musical life.

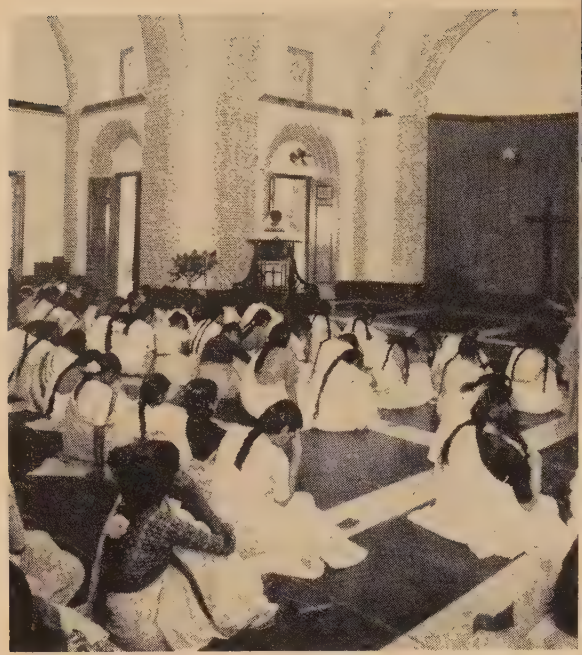
The S.D.G. (Soli Deo Gloria, "to God alone be praise") and the J.J. (Jesu juva, "Help me, Jesus!") with which he headed his scores, were for him no mere formulas, but the credo that ran through all his work. Music was an act of worship with Bach.[6]

He found in the eighteenth-century Lutheran churches the vital stimulus to compose new church music constantly and an opportunity to present it week after week before receptive and responsive congregations.

Sermon Counterpart

The most pronounced innovation in music in conservative Leipzig churches (the center of Bach's musical activity) was the sudden emphasis upon the cantata. The Bach cantata was essentially the musical counterpart of the sermon. He felt more strongly than any of his cantata-writing contemporaries the right of the chorale to the central place in his work. Hardly one of the two hundred cantatas that have come down to us is without its chorale!

Is it any wonder that Bach chose the melody and the text of "A Mighty Fortress" on which to base one of his most perfect works of art—Cantata No. 80, "Ein' Feste Burg Ist Unser Gott"? This cantata was probably written for the Reformation festival of 1730. As this happened to be the bicentenary of the delivery of the Augsburg Confession, the festival was a particularly brilliant one. From the first mighty chorus, built on a gigantic choral fugue, to the final magnificent chorale, this battle song of the Reformation rings with exultant splendor of the affirmation of man's faith in one great God.



Indian girls meditate during chapel service at Christian college, one of chief instruments for evangelism.

The Rev. and Mrs. Theodore M. Essebaggers, E & R missionaries, and daughter welcome authors.

Our visit with missionaries in India

ALLEN AND DOROTHY HACKETT

INDIA is big. It is a big land with a big population. Its problems are staggering—undernourishment, poverty, ignorance, disease. Sanitation is primitive in most areas. People sleep on the sidewalks in Calcutta and Bombay. Compounded with its perennial burdens there are the growing pains resulting from India's swift transition from a way of life symbolized by bullock carts to the jet age. Only recently independent of colonial rule, India has also chosen to be independent both of Western and Soviet direction.

Big people are working at these big problems in a big way. We found during our brief stay in India a buoyant spirit and an absolute assurance that the job will get done. Indians told us with pride: "We now have four steel plants, one built by the English, one by the Germans, one by the Russians and one by the Americans." "Indian-made cars are rolling off assembly lines." "Our network of roads is growing rapidly." "We can now look forward to eradicating leprosy around Satara within ten years' time." "No, the roving cows of Calcutta won't always be there! We already have one large 'milk city' (dairy farm) and another will begin soon." Refugees are being resettled. When we arrived in Raipur we saw a line of shiny new trucks waiting to take several hundred refugees to a resettlement project.

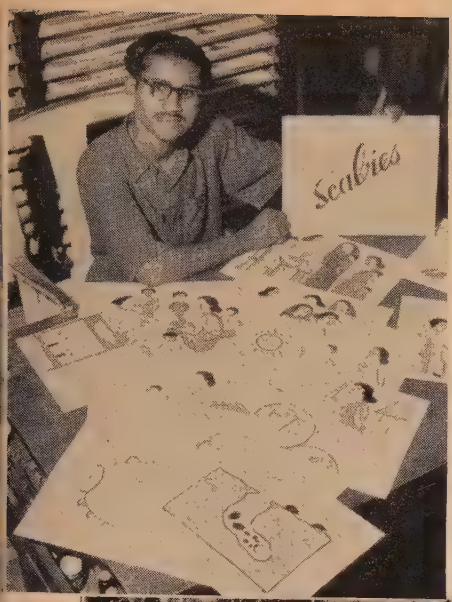
India relies heavily upon education —the higher the better. Education for India's 397,540,000 people is an almost overwhelming task, but every possible resource is being enlisted. Posters and filmstrips, movies and exhibits are widely used in literacy programs. The cult of higher degrees sometimes leads to absurdities such as the calling card bearing the inscription "B.A., Failed."

The pattern of elementary studies is a burden to both teachers and children, who must learn Hindi, the national language, as well as their "native language." This latter is one of the many full-blown languages (not dialects) that cut people off from one another, following the old provincial lines. While we were in India we heard Bengali in the Calcutta area, Hindi in the central section and Marathi in and around Bombay. Children growing up in the central area, where Hindi is both the native language and the national language, are encouraged to study Sanskirt as a classical language from the sixth grade on. English is optional but widely encouraged, especially in the mission schools.

The mission schools we visited seemed strong in science and geography, and were achieving creativeness in art. Little children enjoyed the singing games they performed for us. Teacher-pupil contacts were close. There is opportunity for evangelism in schools and colleges, especially in the life of the hostel or dormitory.

The general attitude of the government toward Christian missions is "cordial with caution." We saw a large government poster at Vadala designed to illustrate India's goals. At the center of

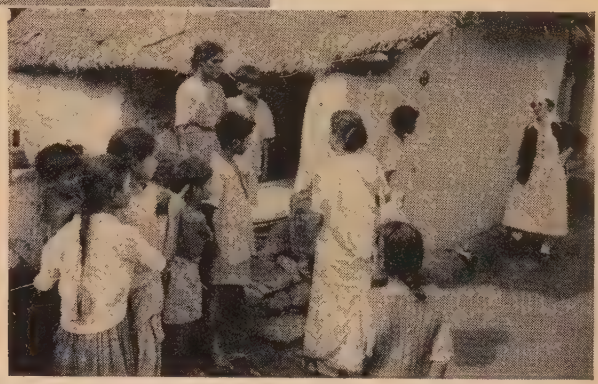
Mr. Hackett is minister of Pilgrim Congregational Church in St. Louis, Mo., and Mrs. Hackett is a vice president of the American Board of Commissioners for Foreign Missions. Photos by courtesy of the World Council of Churches and the authors.



Cartoon drawings publicize methods of personal hygiene.

Allen Hackett (left) and his wife (third from right) with Raipur friends.

Refugee hovels abound in front of Calcutta railway station.



Pauline E. King (right), E and R missionary, directs public health nursing at the Vellore Medical College.

the picture were four men abreast, marching as did the three men in "The Spirit of '76." Their headdresses identified them as Hindu, Mohammedan, Sikh and Christian. The meaning was that India would go forward as the major religious groups march ahead together.

New missionaries are admitted only as replacements for men and women who have left the field unless they have needed technical skills, such as an advanced degree in agriculture. The Rev. H. Telfer Mook, secretary designate for India and Ceylon of the American Board for Foreign Missions, has many personal contacts in New Delhi, where he finds open-mindedness, if not benevolent neutrality toward the Christian mission on the part of highly placed officials. We got the impression that far from being at the end, our Indian mission has just started its work.

To do Christian work in India missionaries must have a special blend of qualities and aptitudes. Above all, it exacts a kind of discipline in self-forgetfulness that would severely tax the average American pastor and possibly the layman also! Authority is securely in the hands of the Indian churches and the missionaries serve as consultants—stimulating and interpreting the work but no longer directing and managing it. The missionary is a coach, not a captain. Yet he is a playing coach, for the rules are more fluid than those of football. Linguistic skills are a must. The missionaries we met were fluent linguists and deeply sympathetic in every sense of the word with Indian people, problems and history.

Of the missionaries and Indian church leaders who entertained us in their homes during our twelve-day visit, let us single out several who incarnate the spirit we have been trying to describe. First we remember the Rev. and Mrs. Theodore M. Essebaggers, E and R missionaries in Raipur. Ted is tall, wiry, tanned. Helen is shorter, comfortable and friendly. Though we had never met them before, our visit was really a family reunion for their son-in-law, Joseph Seger, is student assistant at our Pilgrim Congregational Church in St. Louis. Mr. and Mrs. Essebaggers have never seen him. When Margie, their daughter, came to the United States to attend Elmhurst College, she said a long goodbye to her parents. Since then she has graduated from college, completed her nurses' training and married. Her parents met us at the station in Raipur with garlands of flowers reminiscent of Hawaiian *leis* and they filled every moment of our long week end with zest and learning.

Arriving on a Friday, we went first to the Gass Memorial Center where the thirty-third annual meeting of the Madhya Pradesh Christian Council was just adjourning. After our first meal of hot Indian curry, we went over the building with Mr. Essebaggers and the center's able director, the Rev. Gurbachan Singh, who received his B.D. and D.D. degrees from Eden Theological Seminary. We could still see traces of the fire set by a mob several years ago that gutted the center. We could feel the weight both men still carry in their hearts as they recall it. The deep regard in which each man holds the other was evident as they spliced the sad story together and as we saw them at work

(Continued on page 35)

NEWS

WITHIN THE UNITED

REVISED DRAFT OF CONSTITUTION READY

Andrew Stofan

FINAL work on the proposed Constitution for the United Church of Christ was completed last month, and the twenty-four-member commission responsible for drafting the document is ready to report.

The Rev. Dr. Gerhard W. Grauer *(left)*, chairman of the Commission to Draft a Constitution, presided over the final session of the group of ministers and lay leaders who have given several thousand man-hours to the task in the last two years.

Co-Presidents Fred Hoskins and James E. Wagner in a joint commentary on the new revision, expressed optimism regarding its eventual acceptance. Their statement read in part:

"In bringing together two streams of American Protestantism, each with its own distinguished history and cherished traditions, there is bound to be difference of opinion concerning the particular portions of the old traditions and practices to be carried into the new life of the United Church of Christ.

"Time after time as such differences appeared, it was reconciliation rather than compromise that has put us in the position now to believe that we have succeeded in preparing a document that can be a widely acceptable instrument for use by the United Church of Christ."

In March, the newly completed version of the Constitution will be distributed to the 700 delegates to the General Synod for their study and consideration prior to the meeting of Synod in Cleveland July 6 to 9. If the General Synod takes favorable action, the proposed Constitution then goes once more to CC churches and E and R synods for definitive action.

MISSIONARY NURSE PREPARES FOR NEW POST

MARY R. DEWAR of Newton, Mass., is learning to make sounds similar to that of "a cork coming out of a bottle." These and other interesting sounds are part of the complex Chindau language, which Mary *(left)* is studying in preparation for her departure next month for Southern Rhodesia, Africa. There she will serve as a missionary nurse under the auspices of the American Board for Foreign Missions.

Mary's teacher is MacDonald Major *(right)*, an African who arrived recently from Southern Rhodesia to study at Clark University, Worcester, Mass. During her year at home on furlough Miss Dewar has also traveled extensively speaking to church and school groups.

Chindau is the fourth language Miss Dewar has mastered since she entered mission service in 1947. First she learned Chinese for her four-year stint in North China. Next she studied Umbundu and Portuguese, the two languages of Angola, Portuguese West Africa, the scene of her service from 1954 to 1958. During her four years in China, about half of which were under the Communist regime, Miss Dewar served at the American Board hospital in Taiku, Shansi Province, about 300 miles west of Peiping. She delivered fifty babies, performed a Caesarian operation and amputated a man's arm when no doctor was available. In West Africa she directed a school of nursing and worked with lepers.

Lenscraft

HISTORIC NEW HAVEN CHURCH IS RESTORED

On Sunday, January 17, the ancient bell of the First Church of Christ (Center) in New Haven, Conn., tolled once again, after being silent for more than six months, to call the community and the members of Center Church to divine worship.

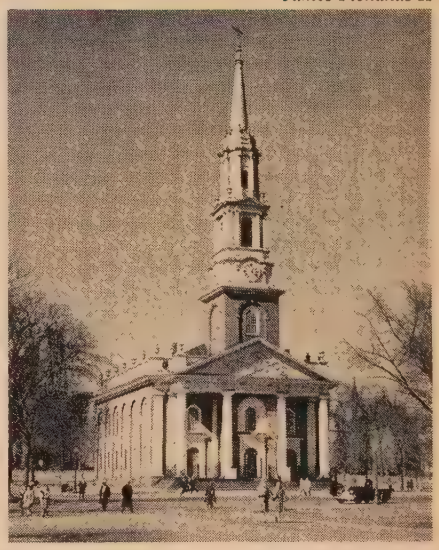
While the congregation has been meeting in its church house, the meeting house, which has been in continuous use since 1814, has been receiving a thorough repairing, repainting, refurbishing and restoration. Every foot of the exterior of the building has been inspected, including its steeple looming 190 feet above the Green.

Nine stained-glass side windows have been restored to clear glass. These windows had emphasized the height of the sanctuary. Now that they have been replaced with clear glass, the meeting house has regained its former sense of broad spaciousness typical of that period.

A new color scheme has been adopted, patterned on some of the earliest paint. New upholstery and cushions, carpeting and lighting fixtures have been installed.

The crypt, which covers 131 known graves over which the church was built, has been given special care and new lights, through the generosity of the New Haven Foundation. Gas furnaces have also been installed. This restoration has already achieved wide praise. Much credit is due to Robert S. Judd and Arthur T. Nabstedt, who chaired the restoration and finance committees; to Douglas Orr, architectural consultant; and to Carl R. Blanchard Jr., architect. The Rev. Dr. David Nelson Beach is the minister. The church was gathered in 1639 and currently has a membership of 878 people.

James Pickands II



IOWA CHURCHES MAKE RECORD CROP GIFT

Farmers from one Congregational Christian church and seven Evangelical and Reformed churches in Bremer County, Iowa, last fall contributed a total of 1,900 bushels of corn to the Christian Rural Overseas Program (CROP), thus surpassing every county in Iowa. Total weight of the corn was 106,400 pounds.

Photo shows the Rev. Ewald F. Puhlmann *(left)* of Tripoli, Iowa, turning over the Bremer County CROP shipment to the state director of CROP, the Rev. Richard Staple of Des Moines. Mr. Puhlmann was CROP chairman for Bremer County and spoke at the dedication service. Cooperating churches were St. Paul's E and R Church, Sumner, the Rev. Richard F. Banzhaf, pastor; Immanuel E and R, Clarksville, the Rev. Reuben J. Topp, pastor; St. Paul's E and R, Denver, the Rev. Duane A. Meyer, pastor; St. Paul's E and R, Cedar Falls (Mt. Vernon Twp.), the Rev. Robert Alkins, pastor; Peace E and R, Waverly, the Rev. George E. Behrens, pastor; the Congregational Christian church of Tripoli, the Rev. Dr. John Nansen, pastor; and St. Peter's E and R, Tripoli, the Rev. E. F. Puhlmann, pastor.

In addition to the cooperation of the farmers, numerous business concerns in the area contributed equipment and services. The corn was processed at the Staley Corporation, Decatur, Ill., and converted into oil for overseas shipment. Distribution will be through Church World Service.

Continued on next page

UNITED CHURCH ORGANIZED IN FLORIDA

When First United Church of Christ, Orlando, Fla., closed its charter membership list on December 20, 1959, 108 people had signed their names to the document constituting themselves a new congregation.

The little group of sixty-eight people who attended the first worship service, held less than six months before, may have felt somewhat ill at ease in the 800-seat William R. Boone High School auditorium where the congregation meets. However, as more and more seats were filled each Sunday, the spirit of the group improved; and they are now functioning as a regularly established congregation with officers and committees of their own.

First Church of Orlando was one of several "new starts" in 1959 undertaken jointly by representatives of the two groups constituting the United Church of Christ. In this instance members of First Congregational Christian Church of nearby Winter Park served on the local sponsoring committee, assisted by the Rev. Dr. Robbins Ralph, superintendent of the Florida Congregational Christian Conference, and the Rev. Dr. Harvey A. Fesperman, president of Southern Synod of the E and R Church. They were joined by the Rev. Dr. Ira D. Black, secretary for new church development of the CC Board of Home Missions, and the Rev. J. Edmund Lippy, eastern field secretary of the E and R Board of National Missions. Both boards have given generous support to the new church.

First Church has been accepted into the fellowship of the Southern Synod of the Evangelical and Reformed Church and into the Northeast Association of the Florida Congregational Christian Conference. The pastor, the Rev. Horace S. Sills, also holds membership in both bodies.

Church-school classes are being conducted in the high school and the enrollment is growing steadily. A Women's Guild has been organized, with twenty enthusiastic women making their influence felt in the community.

Photo shows the large sign erected on the high-school grounds to acquaint the community with the new congregation. In a few months First Church expects to begin work on the first unit of its own edifice. A ten-acre tract in one of the fastest developing sections of Orlando has been purchased. It is expected that the congregation's growth will be greatly accelerated when it has the use of its own facilities.

Members of the United Church of Christ who may have friends living in Orlando are invited to send their names to Mr. Sills.

DEFIANCE COLLEGE ERECTS NEW DORMITORY

Dr. Lois L. Dille, missionary to Africa and a graduate of Defiance College, laid the cornerstone for a new women's dormitory at Defiance, Ohio, recently.

The ceremony was part of the annual Fall Convocation and followed an address by Dr. Dille. During the convocation, Claire Coci, world-famous organist, received an honorary doctorate and gave a short recital in memory of Dr. Edward M. Arnos, president of the board of trustees who had died a few days before.

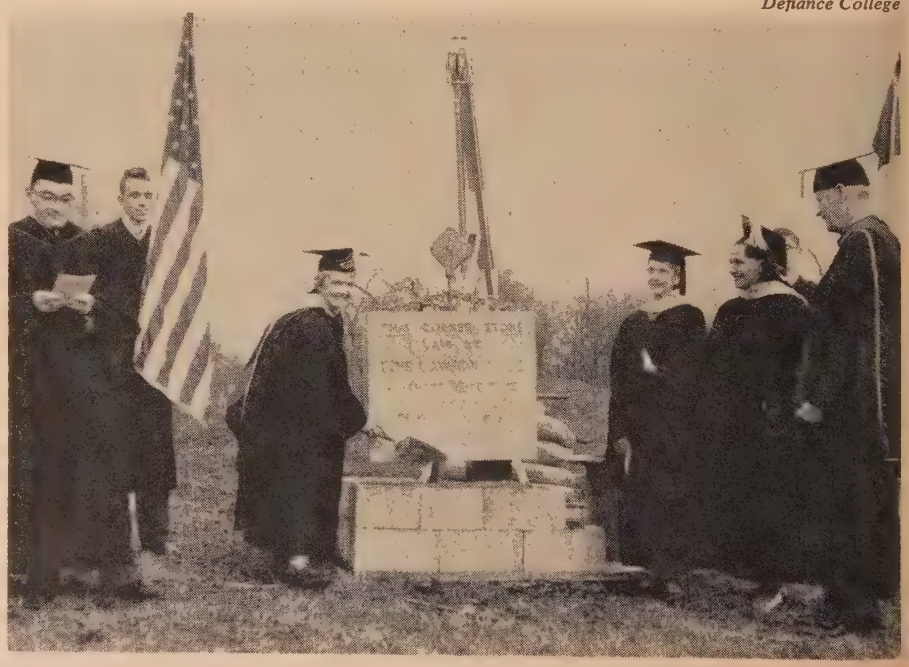
The new dormitory, to be named Whitney Hall, will honor the career of Dr. Flossie Whitney, professor at Defiance from 1904 through 1947. A three-story building of brick, porcelain and stone, it will have facilities to accommodate ninety-six women.

In the photograph are *(left to right)* Gerald Mallott, registrar; Duncan Jamieson, a student; Dr. Lois L. Dille; Dr. Flossie Whitney; Dr. Claire Coci; and Dr. Kevin McCann, president of Defiance College.

Started as Defiance Female Seminary, the school was incorporated by a special act of the Ohio Legislature in 1850. The state set aside 1,280 acres of surplus canal lands, which had been given to Ohio by the United States Government, to be sold for the benefit of the new school. It was not until 1884, however, that enough money had accumulated to erect a building.

Formerly affiliated with the Christian Church, Defiance College has since the union of the Christian Church and the Congregational churches in 1931 maintained its relationship with the combined fellowship. Primary emphasis is on general education in a Christian environment, with special attention to teacher training. The college also offers a liberal arts program that includes pre-professional courses. Its buildings and equipment can accommodate up to 800 students. The current enrollment is approximately 600.

Defiance College



E AND R EVANGELISM SECRETARY RETIRES

LEADERS of Congregational Christian and Evangelical and Reformed churches recently paid tribute to the Rev. Dr. Fred C. Schweinfurth for his outstanding service in Christian evangelism. Dr. Schweinfurth, who is retiring on March 1 as executive secretary of the E and R Commission on Evangelism, was the guest of honor at a dinner given by the commission at the time of its recent meeting in Cleveland, Ohio.

President James E. Wagner, in an after-dinner address, termed a church executive's job such as Dr. Schweinfurth held "one of the loneliest jobs on earth."

"There's a strange sort of scapegoat psychology," Dr. Wagner declared, "that sometimes shows its symptoms in the attitude expressed by some pastors and lay people toward denominational offices and executives and toward mission and benevolence boards and their staffs—as if such offices, agencies and executives had imposed themselves arbitrarily on the churches, and the programs they promote and the funds they request from time to time were only further impositions."

In actual fact, Dr. Wagner pointed out, "such agencies and executives come into being only as the churches become aware of work they ought to be doing and a witness they ought to be bearing for Christ and the gospel's sake."

Dr. Schweinfurth was cited not only for the leadership he has given in the E and R Church but also for his contribution to the development of the United Church of Christ. Three joint ventures that he has helped to bring about include a unified "house organ" in the field of evangelism, *The Evangelism Advocate*, which represents the merger of two previous publications; a joint conference on evangelism for both E and R and CC ministers; and the merger of the two devotional guides previously published separately by each denomination.

After retirement Dr. Schweinfurth plans to reside in Metairie, La. He will be succeeded in his evangelism post by the Rev. Dr. Gerald J. Jud, formerly of Worcester, Mass. Dr. Jud will carry on evangelism work for both the E and R and the CC churches, at the same time organizing the department of evangelism for the United Church of Christ. Photo shows Dr. Schweinfurth responding to tributes. His wife and President Wagner are at right and left.

Office of Communication

NEW CHURCH DEDICATED IN KENTUCKY

SHORTLY after its organization in 1894, Immanuel E and R Church of Bromley, Ky., erected a small frame church in which it has conducted its worship services and carried on its activities during most of the sixty-five years of its history.

The excavation of a basement under the church and the completion of other improvements from time to time provided the extra facilities required to meet the needs of a slowly expanding program.

When, in 1937, the flooding Ohio River caused widespread damage in the Cincinnati area, particularly on the Kentucky side of the river, the church was used to house flood victims and their belongings, and the Bromley Drug Store temporarily carried on its business on church premises.

Russell Manuel

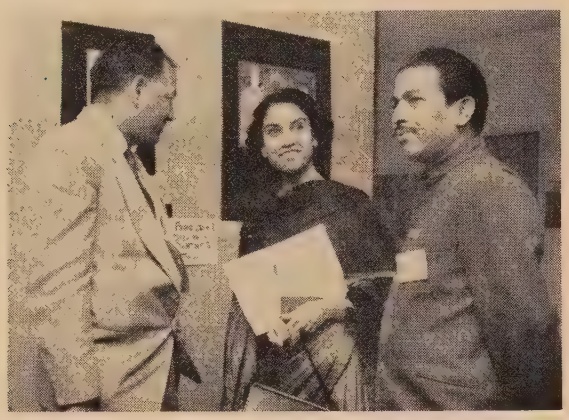
Although two lots adjoining the church property were purchased in 1922, it was not until 1952 that the basement portion of a new building was completed. During those years Immanuel Church was part of a two-point charge and thus without the services of a full-time pastor.

The present pastor, the Rev. Raymond C. Kuhlenschmidt, who was called in 1957, is the congregation's first full-time pastor. Soon after his arrival plans for the completion of its new building were initiated. Last December the dedication services were held, with the Rev. Jacob B. Wagner, president of Southwest Ohio Synod, preaching the sermon. Also participating were the Rev. Clayton T. Rammler of David's Church, Dayton, Ohio, a son of Immanuel Church; and the Rev. Urban F. Johansmann of St. John's Church, Reading, Ohio, a former pastor of Immanuel.

The new church is of contemporary design. It has an off-center divided chancel *(see photo)* and a seating capacity of 325. During the past two years the congregation has grown from 140 to 230 members, thereby registering the largest increase of any church in the Synod.

NEWS of the WORLD

3,600 STUDENTS ATTEND ECUMENICAL CONFERENCE



THE eighteenth Ecumenical Student Conference on the Christian World Mission was held at Ohio University in Athens from December 27 to January 2. More than 3,600 students attended the conference sponsored by the Commission on World Mission (formerly the Student Volunteer Movement) of the National Student Christian Federation. Nearly one-third were from other countries but are currently studying in the United States.

In examining frontiers on which the church should be at work the students discussed such subjects as technological upheaval, racial tensions, militant non-Christian faiths, new nationalisms, modern secularism, displaced and uprooted people, communism, and the university.

Principal addresses were given by Dr. Kermit Eby of the University of Chicago, the Rev. Harry Daniel of the Student Christian Movement in India, Bola Ige of Nigeria *(see* United Church Herald, *January 21), Dr.* Martin Luther King Jr. and Dr. M. Richard Shaull of Brazil.

Intensive Bible study at the conference was directed by Bishop J. E. Lesslie Newbigin of the Church of South India. The conference closed with the observance of Holy Communion conducted by Dr. James E. Wagner.

Allen Happe

INTERNATIONAL CONGREGATIONAL COUNCIL OFFICER VISITS U. S.

RNS

THE Rev. Dr. Ralph F. G. Calder *(second from left)* of London, secretary of the International Congregational Council, accompanied by Mrs. Calder *(left)*, visited the United States en route to New Zealand and Australia for a series of conferences with Congregational churches in those countries.

They spent Christmas with their daughter, Mrs. William Pollock, whose husband is a research chemist at Princeton, N. J. Later Dr. Calder visited churches in New York, Hartford and Providence, R. I., and spoke at Andover Newton Theological School before going to Washington, D. C. There he addressed a meeting of ministers and laymen from all Washington-area churches of the United Church of Christ.

Photo shows Dr. and Mrs. Calder with Mrs. Fred S. Buschmeyer, wife of the assistant general secretary of the National Council of Churches in charge of the Washington, D. C., office, who served as their hostess during the Washington visit, and with United States Senator Hiram L. Fong of Hawaii. Senator Fong is a member of the First Chinese Church, Honolulu, which is affiliated with the Congregational Christian churches.

While in Washington the Calders were entertained with an evening reception to which all Washington Congregational Christians and a number of Evangelical and Reformed friends were invited, as well as members of the Remonstrant Brotherhood who serve on the staff of the Netherlands embassy.

Dr. and Mrs. Calder visited churches in Virginia and North Carolina, spoke at Elon College, and then flew to California. En route to New Zealand, they were scheduled to visit Congregational churches in Hawaii. The Calders expect to return to London on May 7.

BETHLEHEM ORPHANAGE DEDICATES FIRST UNIT

Samaan Sabat

THE Rev. Dr. Reginald H. Helfferich *(right)*, executive secretary of the E and R Commission on World Service, was the principal speaker at the dedication of the first unit of the new Talitha Kumi Refugee Girls' Home in the city of Bethlehem, near the place where Jesus was born. The group shown with Dr. Helfferich in one of the dormitory rooms includes two of the German deaconess sisters who are in charge of the institution. Deaconesses from the Kaiserswerth Motherhouse in Düsseldorf, Germany, have been at work in the Holy Land for 107 years.

For years the deaconesses in Bethlehem have been obliged to get along with most inadequate buildings in which to care for the 137 girls in their charge, of whom 95 are refugees and 87 are orphans. When their new buildings are complete, the deaconesses will not only be able to accept more girls but also to add courses in domestic science and sewing to the curriculum of the elementary and secondary schools they conduct. There is also a kindergarten for children of pre-school age.

The E and R Churchmen's Brotherhood adopted the Talitha Kumi Refugee Girls' Home as its 1959 special project and agreed to collect $30,000 toward the support of the building program. The last report from the Churchmen's Brotherhood office indicated that the men were within sight of their goal.

BISHOP DIBELIUS TO RELINQUISH POSTS

RNS

THE Rev. Dr. Otto Dibelius, Evangelical Bishop of Berlin and the East German province of Brandenburg, announced on January 25 his intention to resign from all church offices next year. Bishop Dibelius, who will be 80 years old in May, is also chairman of the Council of the Evangelical Churches in Germany and one of the six presidents of the World Council of Churches. His terms in these two elective posts end next year. The Bishop stated that he would resign as Bishop of Berlin and Brandenburg as soon as his term in the World Council ended.

Dr. Dibelius, who was appointed lifetime Bishop of Berlin in 1945, made his announcement to a church synod. His move was considered an attempt to keep the United Evangelical Church together in East and West Germany despite mounting Communist pressure. The Bishop, long known for his militant anti-communism, was attacked by a group in East Germany last fall when a letter he wrote challenged East German laws.

The Communists have attacked Dr. Dibelius for what they say were anti-Semitic statements by the Bishop in the early years of the Hitler era. In his report to the church synod the Bishop said the Nazi extermination of Jews made him realize that the usual interpretation of the biblical quotation "there is no power but from God" was not valid for a dictatorship that took into its own hands the right to decide what was good or bad.

In what he laid down as his "clerical last will," Dr. Dibelius appealed to the church to maintain the spirit of unity and "never to give itself into the power of the forces of the world." Photo shows Dr. Dibelius *(second from left)* at a meeting of the World Council's Central Committee in New Haven, Conn.

WORLD DAY

(Continued from page 11)

We in the United States, a large country with a Protestant majority, probably do not sense the joy and the glory of the union with our fellow Christians throughout the world so keenly as does a struggling Christian minority in a hostile environment. We are accustomed to combining our efforts with other churches in our communities. We cooperate in such ventures as Vacation Bible Schools. Our pastors exchange pulpits, our youth groups visit other youth groups and our guilds meet with other guilds.

For us, fellowship with Christians outside our own congregation is a rather common experience. Moreover, our ministers as well as our lay leaders attend international conferences both here and abroad, our missionaries visit our churches and report on their work in far-off lands, our students study at foreign universities and foreign students study at ours.

The situation is very different in places where the church consists of only a score or so members and works under various difficulties or even in the face of persecution. Where the face-to-face contact with others is impossible or at least rare, the spiritual manifestation of belonging to a world-wide community of those who profess and serve the same Master is indeed an inspiring experience.

I remember vividly the World Day of Prayer service I attended in Prague, Czechoslovakia, in 1946. During the Nazi occupation and the war years the Evangelical Church of Czech Brethren of which I was then a member and particularly the more international denominations (Methodist, Baptist and others) felt very keenly their separation from their sister churches abroad. When the war ended they re-established the relationships with joy.

It was in this atmosphere of joy and gratitude for the reunion with world Protestantism that the first postwar World Day of Prayer service in Prague was planned. Someone on the planning committee suggested that, in order to emphasize the international character of the service, Mrs. Robert Smith, wife of the Scottish minister serving the English Church in Prague, be asked to participate in the service. The Smiths had spent several years in Prague before the war and returned to serve the ever-changing English congregation when the war was over.

The service followed the pattern well known to us. Several women, each representing a different denomination, presided over the various parts of the program, the projects to be supported were presented and an offering was taken. I believe that the high moment of the service came when Mrs. Smith rose to read the Scripture lesson. She read bravely in a heavily accented language, stumbling unavoidably over some of the more difficult words. But she stood there as a living symbol of the Christian community that surpasses language barriers and national boundaries. "The world-wide church" was not just an idea. It was a reality.

The inspiration that participation in the World Day of Prayer service brings, however, is only one part of the whole experience. Since apostolic times, women followers of Christ have been known for their "good works and charity," and it is gratifying to see that the women of today are continuing this noble tradition. Rising to the challenge of our times, they do not limit their work to ministering to the needy in their own communities or to canning and sewing for a nearby orphanage or old people's home. Combining their forces, they participate in such world-wide ventures as support of colleges for women in Asia or training social workers in Africa. What a magnificent testimony to their membership in Christ's church!

And so this year we again find an impressive list of projects that will receive financial aid from the offerings taken at World Day of Prayer services.

Eleven Christian colleges for women in the Far East, where women have only recently been emancipated, will receive direct support from World Day of Prayer offerings. Additional money will go toward scholarships for foreign students studying in the United States. A substantial portion of the total offering will be used for training new literates in underdeveloped countries. The new literacy institute in Kitwe, Northern Rhodesia, is at the head of the list, but other projects in Africa, Asia and Latin America are also included. Up to $15,000 will be earmarked for R.A.V.E.-M.C.C.O., the National Council of Churches' overseas broadcasting unit.

As always, part of the total offering will be used for domestic projects. For years the World Day of Prayer offering has helped provide qualified field personnel for the ministry among America's two million migrant farm laborers and their families. Training institutes for pastors and lay leaders in isolated areas, a network of Vacation Bible Schools in low-income farm communities, a chaplaincy service in Government hospitals in Alaska, a small demonstration farm in Puerto Rico, the Cook Christian Training School for Indian lay leaders in Phoenix, Ariz., and a Community Service Center in Rapid City, S. D., complete the list of projects.

We like to call ourselves "a great Christian nation." May we never forget the words of Christ: "He who is greatest among you shall be your servant." This applies to nations as well as to individuals. May we, when making our offering during the World Day of Prayer service, thank God for our ever-increasing opportunities.

Dean Pearson Reprints

A four-page reprint of the article by Dean Roy Pearson titled "My reservations about voting for a Roman Catholic for U. S. President" is available at $3.50 per hundred or 5 cents apiece from *United Church Herald*, 297 Park Avenue South, New York 10, N. Y.

THREE MYTHS

(Continued from page 17)

eyes of all students. As a matter of fact, only a small percentage of the student body is usually active in campus religious life. The vast majority of students shows little interest in the college's emphasis on Christian commitment and values and some students are downright hostile to the college's Christian emphasis. They claim they came to get a degree, not to be "converted."

When lives are transformed and values changed on the college campus, it is because the Holy Spirit has worked through the efforts of sensitive administrators, faculty members and staff personnel. The fact that a college was founded by a denomination or has a certain number of ministers on its board of trustees has nothing to do with the transformation of lives. In short, the atmosphere, official pronouncements and official programs of a college do not change lives. Only *people* can do that by the grace of God.

This means, basically, that church-related colleges need top-flight personnel if they are to involve young people with the claim of the Christian gospel. Myth No. 3 is most dangerous because it leads people to take church-related schools for granted or to think that because of their tradition the task is easy. It also keeps us from recognizing that the church colleges need our wholehearted support—spiritually and financially—if they are to get and keep those people who can keep alive both the best traditions of scholarship and of the Christian faith.

We in the United Church of Christ must be cautious lest we misunderstand the nature of church-related colleges and hence expect too much from them. We must be careful, also, lest distorted ideas about them cause us to minimize their problems. Rather than a cheerful optimism concerning church colleges based on false ideas, we ought to have a genuine appreciation based on a realistic appraisal of their aims, needs and problems. We should not be discouraged that our church colleges are not doing more. Rather, we should be thankful that, given the pressures of academic life, our schools are reaching as many young people as they are.

Our church-related colleges need the interest, support and concern of the church at large. They will be as fine and distinctive as we in the United Church make it possible for them to be.

BOOKS

WITH SCHWEITZER IN LAMBARENE

By Richard Kik *(translated from the German by Carrie Bettelini) (Christian Education Press, $2.00)*

THIS is a well-told story of how an unusually sensitive, talented and hard-working boy turned into the almost legendary Dr. Schweitzer, winner of a Nobel Peace prize, recipient of many honors, whose name is known to millions. *The New York Times* refers to him as "scholar, philosopher, doctor, musician and humanist . . . a striking example of the *universal man.*"

His versatility, originality and eminence, his kindliness and saintliness, and the fact that he was ready to surrender so many of life's comforts and honors to "bury himself" for unselfish service in an isolated and uncomfortable spot have all won him acclaim.

The book under review, written for adolescents, brings these aspects of the *Grand Docteur* of Lambaréné to life and will prove interesting to adults as well as to young people. For a quick glimpse of Schweitzer the man, this little book is excellent.

However, a word of caution needs to be said against letting admiration turn into a cultus, not only because the modest and objective doctor strongly deplores this, but because he is regarded by many as the personification of the missionary effort. Actually, he shares few of the modern mission objectives as distinguished from those of half a century ago. The emphasis of modern missions is on construction; the founding of a self-reliant church fitted to face the future, Christian institutions directed by nationals, fellowship and working together with the local people on a plane of equality, and the development of the physical, intellectual and spiritual potentialities of peoples of all races. No type of paternalism, no matter how loving and efficient, can ever achieve this goal.

Unfortunately, the institution in Lambaréné continues to be a one-man institution, and all assistants who enjoy any degree of responsibility are of European origin. This may be partly due to the fact that Lambaréné has been very isolated, and yet there are nearby mission institutions in which Africans do everything that white nurses and surgeons do, and the missionaries serve as only a few among many colleagues. The training and offering of opportunity for development to national workers is of a much higher order than doing the work one's self, no matter how well done.

The conception of service must change with the state of maturity of the beneficiaries. Even though many Africans continue to be as primitive as ever, a growing number are benefiting from education, and some are fit to rank as very capable in any man's country.

The implied criticism of Dr. Schweitzer is not meant to detract from the public estimation of a great man and a great spirit. But the missionary enterprise cannot permit itself to be typed as consisting of loving yet condescending service. It is of the nature of independence to become impatient with service and to demand conditions under which self-help becomes possible. What a missionary does himself is of little value compared to what he causes nationals to do for their own countrymen.

All honor to the saintly and scholarly *Grand Docteur!* But let it be understood that the task of the missionary and the task of the sending church look less toward backward countries of yesteryear and more toward the spiritual, mental, moral and physical needs of individuals and society in the newly created nations of tomorrow. In my years in the mission fields I have met a goodly number of doctors and nurses who, though they are not so talented and have not achieved the eminence of Dr. Schweitzer, are nevertheless, like him, self-denying and loving servants of Christ and their fellow men. In addition, they work in comradeship with their national colleagues, who are getting training and experience that makes possible the prayer that their usefulness may equal or exceed that of the missionaries.

Emil W. Menzel

Former E and R missionary,
Executive secretary,
Southern Asia and Near East Committees,
National Council of Churches.

AMERICAN CATHOLICS, A PROTESTANT-JEWISH VIEW

Edited by Philip Scharper *(Sheed and Ward, $3.75)*

PHILIP SCHARPER introduces this collection of non-Catholic evaluations of American Catholics with the explanation that "the non-Catholic contributors to this volume were asked, in their charity, to contribute to a book intended primarily to assist American Catholics in the never-ending process of self-examination which their religious commitment demands and which the religious pluralism of America invites."

A heroic purpose, indeed! And Stringfellow Barr, Robert McAfee Brown, Martin E. Marty and Allyn Robinson for the Protestants, and Arthur Cohen and Arthur Gilbert for the Jews have accepted the challenge with irenic zeal.

The fears and misgivings about American Catholic beliefs and power are frankly and cogently outlined in each chapter, with a certain inevitable overlapping of material. These issues that have sorely divided our religious communities are discussed without straying into the wilderness of emotion-packed anti-Catholic verbiage, but with a sense of embarrassment because many rather harsh questions linger and because so little has been done to resolve the doubts and fears about American Catholics' dedication to the First Amendment, the rights of minority groups and the merits of a pluralistic society.

Each writer hopes that these papers will initiate a dialogue that will clarify issues, reduce areas of disagreement and lead to an appreciation of differences so that it will be more difficult for suspicion and bigotry to take root and occasionally grow to ugly flower. However, this book is not a dialogue, for it does not include a Catholic response. This reviewer strongly hopes that there will be an authoritative Catholic response so that a fruitful dialogue may at long last begin in America.

American Catholics, a Protestant-Jewish View should be widely read in Catholic circles. It should also find a wide non-Catholic audience, for it is important that Protestants and Jews have the opportunity to read papers that present the issues so fairly and succinctly.

The book does not seem to have been strengthened by making it a "Protestant-Jewish" view, since the approach of Arthur Cohen and Arthur Gilbert is quite different from that of the Protestants. As Father Gustave Weigel notes in the postscript, they are self-consciously preoccupied with Judaism as much as with Catholicism. Arthur Cohen's chapter is highly theological and very interesting, but it seems to me that two books might have been compiled, one a Protestant view, the other a Jewish view. As a matter of fact, there is a place for a third volume presenting a secularist or a humanist view.

The next order of business would seem to be not only a Catholic response to these papers but also a candid Catholic view of American Protestants and of American Jews, followed by Protestant and Jewish responses. Such expressions would develop the clarifying dialogue initiated by this book.

Karl Baehr

Executive director,
American Christian Palestine Committee.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

THE SKY'S THE LIMIT

(Continued from page 10)

Providence blasphemes God and is brought down to the pit.

If men put their faith in technology, in nuclear weapons, intercontinental missiles, if they make technology the be-all and end-all of national policy, as though it were not to be related and subordinated to any higher ethical end, there is something in the very composition of the universe that will execute judgment upon them, if only in the shape of the military hardware in which they put their trust. About Waterloo Victor Hugo wrote: "End of the dictatorship. A whole European system crumbled away. Was it possible that Napoleon should have won that battle? We answer no. Why? Because of Wellington? Because of Blücher? No. Because of God. . . . Napoleon had been denounced in the infinite and his fall had been decided on. He embarrassed God."

Yes, back of the story of the tower of Babel there are penetrating insights and truths of permanent validity. Consider the striking developments of our time. What would the Hebrews who mused and moralized over gigantic towers in Babylon think of our sputniks? Modern man has set his ambitions on the stars. There is a feverish race going on for the conquest of outer space. Plans for landing on the moon. which once were discounted as the wild imaginings of fools, are now the preoccupation of scientists. The extraordinary development of new forms of power—jet propulsion, rockets, nuclear fission—has opened up breath-taking possibilities in space travel.

Are the scientists doing something they were never meant to do? Should they never have split the atom? Would a journey to the moon be an infringement on divine prerogatives? No. The Creator surely intended us to get to know the secrets of the world in which he has placed us. The Psalmist, addressing God, said about man: "Thou hast given him dominion over the works of thy hands."

The extension of man's control over nature is the basis of progress in human history. It is not the power science has brought us but the misuse of that power that has to be condemned. It is the plane turned into a bomber, the ship turned into an aircraft carrier. It is the power released by nuclear energy that could make of man's life an earthly paradise or constitute instead a permanent threat to human survival.

Shortly after a British jet plane crossed and recrossed the Atlantic in a few hours a David Low cartoon appeared in *The New York Times*. It pictured a jet traveling at fantastic speed. Over it Low had written, "Man's scientific progress." On the ground was a huge turtle moving slowly and ponderously. Under it Low had written, "Man's moral progress." In a vivid way the cartoon symbolizes the tragedy of the twentieth century.

Not the power but the use to which the power is being put is the problem, and our motives in developing and extending that power. The control of outer space is a case in point. Such control may well be the key to the future. For the sake of world peace, even of human survival, this must be a matter not of national prestige but of collective security. Here if anywhere cooperative efforts on the part of all nations are needed to safeguard outer space for peaceful purposes and to deny its use for the purposes of war. Yet the claim stakers, the carpetbaggers, perhaps one should say the magic carpetbaggers, are already hard at work. A recent news item reported that in France Government lawyers are studying the very delicate problems of nationalizing outer space.

Spatial Imperialism

Some time ago one of our Senators said in a speech before Congress: "Control of space means control of the world far more certainly, far more totally, than any control that has ever or could ever be achieved by weapons or by troops of occupation. From space, the masters of infinity would have the power to control the earth's weather, to cause drought and flood, to change the tides and raise the level of the sea. . . . The urgent race we are now in is not the race to perfect long-range ballistic missiles. There is something more important than any ultimate weapon. That is the ultimate position—the position of total control over earth that lies somewhere out in space. . . . Whoever gains that ultimate position gains control, total control, over the earth for purposes of tyranny or for the service of freedom. . . . Our national goal and the goal of all free men must be to win and hold that position."

That is unilateral spatial imperialism with a vengeance. It leaves God Almighty out of reckoning altogether. "The masters of infinity," forsooth, but not a word about God. Implicit in it is the arrogance, the presumption, the titanism that bring Nemesis inexorably in their wake. "Judgment in history," says Herbert Butterfield, the historian, "falls heaviest on those who come to think themselves gods, who fly in the face of Providence and history, who put their trust in man-made systems and worship the work of their own hands, and who say the strength of their own right arm gave them the victory."

The fact all of us are too prone to forget is that we have Someone far more powerful than ourselves to reckon with. We are in a universe that God controls, not we. We are the subjects of infinity, not the masters. Metternich a century ago foresaw the predicament we are in today and put his finger on its fundamental cause. "What frightens me," he said, "is the human presumption that has become so evident." Men and nations in their lust for power tend to deify their own interests. It is a dangerous activity. He who usurps the place of God sooner or later will be brought low.

Here is the root cause of the modern Babel, of all our confusion. In our pride and arrogance we suppose that we can do without God, that we are self-sufficient, that by our own efforts and skills we can order our affairs, make ourselves secure, shape the course of events, control the future. What fools we are! God and God's truth and judgment are sovereign and supreme. No man, no nation can play the part of Providence with impunity. There are eternal moral laws that, if defied, wreak destruction on those who defy them.

This is the lesson our generation must take to heart if there is to be world order and a world-wide brotherhood, not a world-wide holocaust. Humility is what we need to learn—the humility of Sir Isaac Newton saying: "I know not what the world will think of my labors, but to myself it seems that I have been but as a child playing on the seashore; now finding some prettier pebble or more beautiful shell than my companions, while the unbounded ocean of truth lay undiscovered before me."

The findings of the scientists should fill us with a sense of awe. The vastness of the universe should make us ashamed of the arrogant assumption that we are "the roof and crown of things," and that the universe was made solely for our benefit.

The word of God to us today is: "Take heed lest, when you have eaten and are full, and have built goodly houses and live in them . . . and your silver and gold is multiplied, and all that you have is multiplied, then your heart be lifted up, and you forget the Lord your God. . . . Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.' "

THE CHRISTMAS FUND

The final figures on the 1959 Christmas Fund of the CC Board of Home Missions show a total of $160,109.26 received for this purpose. This makes the fund the largest one raised since its origin in 1902. The sum includes direct contributions from 4,776 people and from 1,765 churches. The Division of Ministerial Relief and the men and women who receive assistance from the fund are deeply grateful for the generosity of the givers. A total of 752 Christmas checks were sent to ministers and widows and the balance of the fund is available to meet emergencies as they develop throughout the year.

William Kincaid Newman

LETTERS

Hadley, Mass.

TO THE CO-EDITORS:

The First Congregational Church of Hadley, Mass., a 100 per cent church in 1959, has voted to be such again in 1960. In our estimation the *Herald* is a superb piece of journalism and an excellent instrument for the churches.

Paul A. Crow
Minister, First Congregational Church.

★

Oak Park, Ill.

TO THE CO-EDITORS:

RESOLVED that the members of the First Congregational Church of Oak Park in annual meeting assembled this twentieth day of January 1960, proclaim their Christian distress at the hate, bigotry and prejudice rampant in the world today, and especially in recent weeks. Especially do we decry the acts of anti-Semitism and desecration of houses of worship. We, therefore, express our deep concern to our Jewish friends and ask that they forgive us if we have contributed in any way toward these deeds.

Virginia E. Russell, chairman
Submitted by the Social Action Committee of the First Congregational Church.

★

Quincy, Mass.

TO THE CO-EDITORS:

Dr. Howard R. Burkle's article "Ought a Protestant vote for a Roman Catholic for President of the U. S.?" in the January 21 issue of *United Church Herald* is excellent and the kind of an enlightening article that is a credit both to *United Church Herald* and to the United Church of Christ.

We Protestants must take the lead in eliminating bigotry and prejudice. Congratulations on publishing such an excellent statement on this most relevant subject.

Bedros Baharian
Minister,
Quincy Point Congregational Church.

★

Summit, N. J.

TO THE CO-EDITORS:

I have just finished reading with great interest Dr. Howard R. Burkle's article "Ought a Protestant vote for a Roman Catholic for President of the U. S.?"

I do not agree with his conclusions 1, 2 and 3. Roman Catholic pressure is evident in all areas of life, particularly the political. And his use of the terms "undemocratic" and "unchristian" exculpates the tactics that the Catholics are using when they call those opposed to a Catholic President "bigoted."

Furthermore, to state that "it would be the clear duty of the Protestant to vote for the Roman Catholic," who was "opposed by a nonbeliever of equal or even superior political skill," is an admonition I cannot accept. For, at least, the nonbeliever is a free-thinking man, not dictated to by priest or pope. And to rule out an equal or superior nonbeliever would be more "unchristian" than opposing a Roman Catholic.

James A. Moss
Minister, Christ Church.

★

Milton, N. H.

TO THE CO-EDITORS:

May I say how thoroughly I enjoyed the January 7 issue of *United Church Herald.*

"Responsible parenthood and the population problem" was a good article to add to other journals touching the same subject. Dr. Edward W. Brueseke's article on the devotional life was most helpful to me.

I enjoy the biographical pieces and this one on Vance Packard was enlightening.

But most of all, thank you for the news (to me) that our United Church is ministering to the "beat" groups on North Beach. This article says to me that our United Church is in the forefront today, not content to sustain the institution and ignore the rebel.

Once I opposed the United Church of Christ but no more. A very real ministry is being and, many pray, will increasingly be done by the United Church of Christ.

Once more, thanks for a good issue of the *Herald.*

Bradley T. Lines
Minister, Milton Community Church.

★

Cleveland, Ohio

TO THE CO-EDITORS:

Criticize the present profit system—yes. Condemn the profit motive as unchristian—with that I most strongly disagree! Let me hasten to add that Herman F. Reissig is to be commended for calling attention in the December 10 issue to the failure of the churches to speak out against the evils of our present-day society.

But by what authority does Dr. Reissig state: "The profit motive, taken as a legitimate and central motivation in any human activity, does not have the blessing of the Christian faith and the churches ought to make this clear." Dr. Reissig says: "Jesus said much about economic matters." Yes, Jesus in *Matthew* 25:14-30 commended the two servants who made a profit for their master and condemned him who did not.

Granted, making of a profit should not be the only motivation for running a business, and is not legitimate if society is harmed thereby. But Dr. Reissig has perhaps forgotten that we have a profit and loss economy. Is it Christian for a man to operate a business only to lose money? Few persons would risk investments in an enterprise with the expectation of losing money though it was expected to help society in some way.

The church does and should refuse to accept gifts from those whose money comes from robbery, illegal sale of narcotics or exorbitant rentals from slum properties. But if profits are unchristian, should it not also refuse the gift from a widow living on a pension since this is derived from investments that pay interest (profit)?

Does the American Board provide its annuities from funds that, like those of the wicked and slothful servant, are hidden in the earth?

Perhaps, like many of us, Dr. Reissig carries insurance on his house, his car, his life. Should we all cancel our policies because the funds to pay claims are invested in profit-making enterprises?

Some of my savings are on deposit in a bank—some are invested in stocks, which I sincerely believe are helping to make jobs and contributing to the general welfare. Would it be more Christian to put my money in a shoebox?

May I suggest that Dr. Reissig, in condemning the profit motive, goes far beyond the 1934 resolution of the General Council which, to quote him, "condemned 'our present competitive profit-seeking economy.'" By its wording, the resolution would seem to clearly imply criticism of the shortcomings in the system rather than the profit motive itself. I have tried to picture a Utopian civilization that would be workable and yet would not be based upon a profit system, but have failed to do so. I would be interested in Dr. Reissig's ideas.

Karl S. Willson
Moderator,
Archwood Ave. Congregational Church.

Experience seems to have taught us that a viable economic system cannot dispense with either competition or the profit motive although, it should be added, viable economic systems may rely on these incentives in greatly varying degrees. But the desire to get a larger share of the market than the other fellow (competition) and looking upon one's work or business mainly as a way of making money (the profit motive) cannot be considered Christian motivations.

Their use may be necessary concessions to an unredeemed human nature, which cannot live by the law of love, but like all such apparently necessary concessions, they need constant criticism and restriction. That is all I was concerned to point out in my article.

American Christian churches, instead of stern and constant warnings against the dangers of competition and business-for-profit, have almost completely adjusted the gospel to these aspects of our culture. The

Continued on next page ▸

result is that almost anything that pushes us ahead, even if it pushes the other fellow down, and almost anything that shows a profit begins to look all right. Competition and money-making permeate the whole atmosphere.

I did not, of course, say that "profits are unchristian." Admittedly, it is difficult in our private enterprise and "profit and loss" system to prevent the profit motive from becoming all-pervasive and regnant. But if we do not see the danger and curb the motive, it will destroy us. We shall have gained the world and lost the true ends of life.

It may be added that Dr. Willson's interpretation of the parable in Matthew *25 confuses the incidental illustrative material with the main point. It can hardly be argued that the Master was urging his disciples to make as much money as possible.*

Herman F. Reissig

★

Bountiful, Utah

TO THE CO-EDITORS:

The article in the January 7 issue of the *Herald* by Kenneth A. Coates, "Are we proclaiming the gospel?" was wonderful.

I do hope Mr. Coates provokes enough thinking so that we see and hear some results.

Mrs. George F. L. Bishop

OBITUARIES

THE REV. ADA STONE ANDERSON, widow of the Rev. Frank H. Anderson, died January 22 in Lincoln, Neb.

One of the first women to be ordained by the Congregational churches, she began her ministry in 1912. With her husband, who died in 1945, she served yoked parishes of Rockwell, Hanford and Chapin in Iowa. They were co-ministers for five years of Plymouth Congregational Church in Omaha, Neb. Their final seventeen-year pastorate was at Memorial Church in St. Louis and Brentwood Church in Brentwood, Mo.

Mrs. Anderson had been a corporate member of the American Board of Commissioners for Foreign Missions, president of the State Women's Fellowships of Nebraska and Missouri, and president of the women's division of the Omaha Council of Churches.

She is survived by a son, the Rev. Dr. Howard Stone Anderson, minister of the Scarsdale Congregational Church, Scarsdale, N. Y.

THE REV. DR. HENRY A. ATKINSON, a CC clergyman who was general secretary of the Church Peace Union and the World Alliance for International Friendship Through Religion from 1918 through 1955, died January 24 in Baltimore, Md. He was 82 years old.

Born in Merced, Calif., Dr. Atkinson attended the Pacific Methodist College in Santa Rosa, Calif., and Garrett Biblical Institute, Evanston, Ill. He was ordained a Congregational minister in 1902 and received an honorary doctorate from Rollins College in 1913. He served Congregational churches in Albion, Ill., Springfield, Ohio, and Atlanta, Ga.

From 1911 to 1918 Dr. Atkinson was secretary of the Social Service Commission of the Congregational churches. In the latter year he became extension secretary of the League to Enforce Peace.

Long a vocal foe of anti-Semitism, he visited Rumania in 1927 as general secretary of the American Committee on the Rights of Religious Minorities and condemned anti-Semitism there. He early denounced Hitler's persecution of Jews and served as chairman of the advisory board of the Non-Sectarian Anti-Nazi League and co-chairman of the Council Against Intolerance in America. He had also been honorary chairman of the American Christian Palestine Committee.

From 1919 to World War II Dr. Atkinson spent almost half of his time in Europe developing the work of the World Alliance. He participated in the Churchmen's Conference of 1925 at The Hague and that same year was secretary of the important Conference on Life and Work in Stockholm. Later he attended conferences in Oxford and Edinburgh, which led to formation of the World Council of Churches. By appointment of the State Department, Dr. Atkinson was an unofficial consultant at the San Francisco conference that set up the United Nations.

Surviving are his widow, two brothers and two sisters.

DR. EDWARD L. BLISS, a medical missionary in China for forty-one years, died in Newton Center, Mass., January 22 at the age of 94. He was a pioneer in the immunization of cattle against rinderpest, an infectious disease. His technique for inoculation was adopted by the Imperial Veterinary Institute of India and he was also decorated by the Chinese Government for his work.

A native of Newburyport, Mass., he was graduated from Yale College in 1887 and from Yale Medical School in 1891.

Sent to China by the American Board of Commissioners for Foreign Missions in 1892, he built a modern hospital in Shaowu, Fukien Province, and also initiated reforestation projects. His interest in rinderpest stemmed from his concern over the lack of milk for children in the province.

Dr. Bliss is survived by his widow, two daughters and one son.

MRS. BLANCHE H. GOUGHNOUR, widow of a Congregational Christian minister, died in Wilkes-Barre, Pa., on January 10 at the age of 78. Her husband, the Rev. Herbert L. Goughnour, had been minister of Tabernacle Congregational Church in Wilkes-Barre. He died in 1944. Mrs. Goughnour and her husband had served churches in both Iowa and Pennsylvania. She is survived by a son.

DR. GEORGE A. HUGGINS, 78, for many years an officer of both the CC and E and R Pension Boards, died in Philadelphia, Pa., December 30. A senior partner in Huggins & Co., consulting actuaries, Dr. Huggins was an expert in church retirement plans. In 1930 he helped to organize the CC Retirement Fund for Lay Workers. He is survived by his widow, a daughter and three sons.

THE REV. DR. SAMUEL H. LEGER, 69, a Congregational Christian missionary in China for nearly thirty years under the American Board of Commissioners for Foreign Missions, died January 4 in Los Angeles.

Dr. and Mrs. Leger went to China as career missionaries in 1917 and he taught at the Union Theological Seminary in Foochow from 1919 to 1923. He also supervised a group of churches and mission primary schools and began a revision of the dictionary of the Foochow dialect.

In 1932 Dr. Leger became religious education secretary of the Church of Christ in China, the largest Protestant body in that country. He was subsequently associated with the North China Congregational churches and Fukien Christian University. From 1948 until his retirement in 1956 Dr. Leger taught sociology at the George Pepperdine College in Los Angeles.

Dr. Leger is survived by his widow, a son and three daughters.

THE REV. CLYDE F. MC NELLY, pastor of St. John's Evangelical and Reformed Church, Fort Worth, Tex., died December 29 at the age of 53. A graduate of Elmhurst College and Eden Theological Seminary, he was ordained in 1930 and served churches in Ohio, Illinois, California and Texas. He served one term as president of California Synod and, at the time of his death, was a member of the E and R Board of National Missions. His widow, a son, a daughter and his mother survive.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income for December 1959	$ 8,937.56
Income for seven months ended December 31, 1959	$49,782.09

Word has just been received by *United Church Herald* of the death of THE REV. ARTHUR F. NEWELL, a CC minister, of Kansas City, Kan., at the age of 91. Mr. Newell's last pastorate was at Blair, Neb. He had also served churches in Iowa and New York. His grandfather, father and a brother were also Congregational ministers. He is survived by his widow and a daughter.

THE REV. ROBERT A. NUNN died December 6 in Amesbury, Mass., at the age of 86. Ordained a deacon in the Methodist Episcopal Church in 1910, he served churches in Massachusetts and Vermont. Following transfer to the Congregational Christian fellowship in 1933, he served three New Hampshire churches.

During the past fourteen years he resided in Amesbury and for most of that time was associate minister of the Congregational church there while also serving as curator of the former home of John Greenleaf Whittier. Himself a writer of both poetry and prose, Mr. Nunn was an active member of the Amesbury Writers' Club. He is survived by one son and one daughter.

MRS. JACOB F. PAINTER of South Greensburg, Pa., wife of a retired E and R clergyman, died January 20 at the age of 73. Mr. Painter spent his entire ministry in Pennsylvania. Besides her husband, Mrs. Painter is survived by a son.

Word has been received of the death of THE REV. EUNICE B. TRUMBO, minister emeritus of the Congregational church of Council, Idaho. She had returned to her old parish for the dedication of the Trumbo Cabin at Pilgrim Cove and attended the ceremony two days before her death.

After a number of years as a social worker, writer and school teacher, Miss Trumbo entered Chicago Theological Seminary where she received a Bachelor of Divinity degree at the age of 54. Subsequently she was called to the Idaho church. At the age of 78 she led her people in the construction of a new church building, which was enhanced with Tiffany windows from the Andrew Mellon Chapel in Pittsburgh, Pa., razed several years ago.

THE REV. DR. DANIEL JACOB WETZEL, pastor emeritus of First Evangelical and Reformed Church, Reading, Pa., died December 29 at the age of 71. Dr. Wetzel was educated at Franklin and Marshall College and Lancaster Theological Seminary and was ordained in 1915. All of his pastorates were in Pennsylvania, including thirty-one years at First (R) Church, Reading. He was a trustee of Cedar Crest College, Allentown, Pa., for thirty years, chairman of the Commission on Higher Education (E and R) for eighteen years and the last stated clerk of the former Reading Classis. His widow and two daughters survive.

Our Visit to India

(Continued from page 23)

as "laymen" in the local church.

Ted and Helen drove us to the Chandkhuri Leper Home in Baitalpur on Saturday. At the leprosarium, of which Ted was once superintendent, he was deeply interested in the patients, the staff members and especially in the blind pastor. He took sharp notice of every improvement in the hospital equipment and techniques. At the present time he is acting president and coordinator of the Madhya Pradesh (Central Provinces) Evangelical and Reformed mission, which has a far-reaching network of schools, hospitals, rural work and two bookstores. This work is carried on in cooperation with the United Church of North India.

Another major aspect of Ted Essebaggers' ministry unfolded gradually during the week end. This is his emphasis on Christian stewardship. We talked with the Rev. O. H. Wany in Bisrampur, who is a pastor of the oldest church in the Central Provinces' E and R mission. At Ted Essebaggers' suggestion, Mr. Wany had persuaded the farmers in this largely Christian village to donate their labor in a plowing and planting bee and they had also given their labor at wheat harvest time.

We saw stewardship in action on Sunday morning at St. Paul's Church in Raipur. The church was decorated with a "harvest" motif. Sugar cane stalks leaned against the altar and there were baskets of rice and eggs. These and other offerings were auctioned off outdoors just after the morning service and the proceeds almost doubled the special Thanksgiving offering.

As we rode out to see William K. Whitcomb's agricultural pioneering and the village workers he is training, Ted Essebaggers spoke of Christian stewardship in terms of all India. The land is a trust from God for the benefit of man, he said, adding that as more and more people grasp that idea, it will inspire not only more generous giving but better plows, better wells and pumps, better poultry and livestock and even family planning!

Ted and Helen Essebaggers referred to Bhilai from time to time during the week end, but we were so busy we had very little time to talk about it. At last we set out on the main road to Bombay—barely wide enough for a car and a bullock cart to pass. Across the rice paddies and wheat fields we began to see factory chimneys—as though we were coming to Gary, Ind., in the middle of Kansas. Three years ago, there were only fields where now a vast, sprawling steel plant pours out 800 tons of pig iron a day.

Thousands of people from all parts of India have gravitated to Bhilai. Some live in shanty towns and others in modern housing provided by the plant. Besides the Indians there are Russian technicians, for this is the steel plant built with Russian "know-how" and Russian steel. Blond Russian engineers, both men and women, mingle with their Indian counterparts. Working at the blast furnaces of the new India are men in turbans and shorts, and women in colorful saris carry rocks in baskets on their heads!

If the steel plant at Bhilai symbolizes the economic life of the new India, so, too, the Community Church there symbolizes the new day in missions. Ted Essebaggers tells of the church in an article in the *National Christian Council Review:* "Representatives of the Mennonite Church in India, Disciples of Christ, missionary bands and United Church of North India met before work had actually started on the steel plant and unanimously agreed to establish the Community Church at Bhilai along cooperative lines. Members could come from any recognized church by letter of transfer. Membership would also be established through baptism or confirmation.

"Each cooperating church provided the services of one of its pastors for a three-months' period. The Rev. I. Joseph (Mennonite) took the first stint. In May 1957 the Disciples of Christ offered the services of the Rev. P. Pannalall, recently graduated from Leonard Theological College. The Board at its September meeting decided to call Mr. Pannalall as the full-time pastor."

We stopped for mid-morning tea at the home of Mr. Pannalall before our brief inspection of the outside of the steel plant. He lives with his charming young wife and small son in half of a rectangular stucco house on a treeless street in the housing area. The other half of the house is used for the kindergarten his wife conducts with the help of two other teachers.

We found Mr. Pannalall very mature in spite of his youth, quick in mind, gracious in spirit. At this home we found a young Indian engineer who had recently returned from Moscow with a stack of pictures and Mr. Pannalall said that a few of the Russian technicians have come to his services. Ted Essebaggers told us that the bookstore in Raipur now stocks Russian Bibles and has sold a number.

With keen laymen and laywomen carrying great responsibility, the Bhilai church is already looking forward to carrying on a mission project in the ore-mining area sixty-six miles south. We reflected as we drove away that the Christian churches in America and in Japan and the Philippines are trying to penetrate an industrial society that has largely gone its own way regardless of the church. At least in Bhilai the church has made an early start. This "high potential" church has possibilities that fire the imagination as well as burdens that will bend many backs.

(To be continued in next issue)

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OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

Form of Bequest

Holding in remembrance near and dear kindred, and our years of fellowship in the Congregational and Christian Churches, I give and bequeath to The Board of Home Missions of the Congregational and Christian Churches, a corporation organized and existing under the laws of the State of Connecticut and New York and of the Commonwealth of Massachusetts, incorporated in 1937, the sum of ..... dollars to be applied for the uses and purposes of said corporation.

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Church and Ministerial RECORD

E and R Address Changes

ADAMS, WILLIAM F., (E) to 209 Lawrence Ave., E., Toronto 12, Ontario, Canada.

ARNOLD, J. WILLIAM, to 1315 Lenox Ave., Bethlehem, Pa., (change of residence).

BABOS, ALEXANDER, Bridgeport, Conn., to 221 Johnston Ave., Pittsburgh, Pa., pastor of First Hungarian.

BERGSTRAESSER, EDWARD, 25 N. Memorial Rd., Bensenville, Ill., (retired).

BEYER, EMERSON F., Bloomington, Ind., to 91 Early St., Morristown, N. J., postgraduate study, Drew University.

BRINKER, ALBERT J., R.D. 3, Box 349B, Manheim, Pa., (change of residence).

CALVERT, DONALD T., Mishawaka, Ind., to 6870 Salem Rd., Cincinnati 30, Ohio, pastor of Faith.

COULTER, ROY D., Winston-Salem, N. C., to 136 W. Main St., Shepherdstown, W. Va., pastor of the Shepherdstown Charge.

DESENIS, PHILIP A., Chicago, to 1139 Elmwood Ave., Deerfield, Ill., pastor of Trinity.

ENDREI, FRANK A., Kalamazoo, Mich., to 905 E. Ridge Rd., Gary, Ind., pastor of First Hungarian.

ERNST, KARL J., (E) Lombard, Ill., to c/o the Rev. Karl H. Ernst, 100 Spruce St., Dumas, Tex.

GUNNEMANN, EDWIN B., 7733 Manet Parkway, Sacramento 24, Calif., (change of residence).

HAAS, DENNIS W., Boyertown, to R.D. 1, Gilbertsville, Pa., (change of residence).

HAASS, CARL G., (E) 155 Forest Hills Rd., Rochester 10, N. Y.

HARANGI, LASZLO, Pittsburgh, Pa., to 65 N. Pleasant St., Oberlin, Ohio, editor of *Reformatusok Lapja.*

KIRALY, ZOLTAN, Leechburg, to 134 8th Ave., McKeesport, Pa., pastor of First Hungarian.

KOSOWER, ALBERT A., Lisbon, to R.D. 1, Leetonia, Ohio, (change of residence).

KRUMLAUF, JOEL C., Fairborne, to 313 W. Columbus St., Kenton, Ohio, pastor of the Kenton Charge.

MARTIN, THEODORE W., 109 S. Harrison St., Van Wert, Ohio, serving St. Peter's on Privilege of Call.

MIMLITZ, JOHN M., Dawson, Neb., to 2663 Lincoln St., Granite City, Ill., (minister without charge).

MYERS, ROBERT D., Fairfield, Pa., to 311 Ohio Ave., Harrisonburg, Va., pastor of the Rockingham Charge.

PERGANDE, NEIL J., Braddock, Pa., to 6483 Navarre Rd., S.W., Navarre, Ohio, pastor of Richville Community.

RAPP, DAVID H., 6085 Linglestown Rd., Linglestown, Pa., (postal change).

SCHMITZ, RICHARD P., P.O. Box 292, Manitowoc, Wis., (minister without charge).

SCHMUCK, FRANCIS J., Akron, Ohio, to Lyons, Colo., (retired).

SCHNEIDER, EUGENE A., Milwaukee, to N89 W16856 Appleton Ave., Menomonee Falls, Wis., co-pastor of St. Paul's.

TOTH, ALEXANDER, 201 Eisenhower Blvd., Lancaster, Pa., (retired).

WENNER, NELSON J., 785 W. Street Rd., Warminster, Pa., (postal change).

ZSIROS, JOSEPH, Toledo, Ohio, to Hope College, Holland, Mich.

Code: E—Emeriti, retired or disabled.

CC Calls

APPLEWHITE, HARRY C., associate, to interim, Park Hill, Denver, Colo.

AVAZIAN, PAUL, to Gethsemane, Los Angeles, California.

BASINGER, CARLUS O., to Sycamore Heights United Church of Christ, Indianapolis, Indiana.

BLANCHETTE, DONALD F., Monson and Abbott Village, Me., to Ogdensburg, N. Y.

BURLINGHAM, RALPH H., Park Falls and Fifield, Wis., to Peru, Ill.

BUSHONG, EUGENE M., Longmeadow, Mass., to senior minister, Bushnell, Detroit, Michigan.

CALDWELL, ROYALD V., Faith, Chicago, Ill., to First, Portland, Ore.

CALL, WILLIAM J., layman, to First, Chester, Massachusetts.

CHILCOTT, JOHN L., student, to Greentown, Indiana.

COLE, FRANKLIN P., to supply, State Street, Portland, Me.

COUCH, ALBERT E., Union, Richmond Hill, to associate, Manhasset, N. Y.

ELDRIDGE, RICHARD E., Disciples, to Freehold, N. Y.

FLESSNER, ROY, student, to Pleasant Hill, Union City, Ind.

GRAVES, EVERETT J., student, to Amherst and Aurora, Me.

GREEN, SIGFRID E., to Phelps, Wis.

HALL, CHARLES H., to East Machias and Machiasport, Me.

HAWKINS, JAMES E., to Smith Memorial, Hillsboro, and Community, Deering, New Hampshire.

HECTOR, BRUCE, Union Theological Seminary, to minister of music, First, Farmington, Conn.

HOFF, JOHN L., Pacific School of Religion, to interim, Sonoma, Calif.

HOWENSTINE, WILLIAM B., associate, Plymouth, Fort Wayne, to Whetstone, Anderson, Ind.

KELLY, JOHN R., Broadus, Mont., to First, Burbank, Calif.

KIMBERLIN, LARRY, to Community, Tombstone, Ariz.

KIRK, GEORGE O., Plymouth, Wichita, Kan., to First, Muskegon, Mich., May 1960.

LEWIS, CLIFFORD D., to Community, Manitou Springs, Colo.

LINDAHL, CURTIS H., minister of education, Green Bay, Wis., to Red Oak, Iowa.

LINDER, FLORENCE, director of Christian education, United, Geneva, to director of Christian education, First, Tallmadge, Ohio.

LUNDBERG, CLARENCE H., Ev. Free, to First, Hancock, Minn.

MARLATT, HOMER C., Scribner, Neb., to Haven, Kan.

MARTYNSE, HARRY H., Loomis, Calif., to Hanapepe Christian, Kauai, Hawaii.

PHILLIPS, JOHN, to interim, Mentone, Calif.

PRIESTAF, DONALD F., E and R, to Eldorado, Wisconsin.

RUBYAN, PUZANT R., interim, to full minister, Armenian, Detroit, Mich.

SCANLAND, ROBERT H., associate, First, Los Angeles, to associate, Pilgrim, Pomona, California.

SCHNABLE, DAVID E., Presbyterian, to interim supply, West, Phoenix, Ariz.

SHINN, ROSS, to Muscotah, Kan.

SPANGLER, N. WAYNE, to minister of Christian education, Brecksville, Ohio.

THOMAS, FRANK F., to Wentworth and Community, West Rumney, N. H.

THORP, NATHAN, Methodist, to Muskego, Wisconsin.

TRICKEY, REUBEN R., Hamilton, Mo., to First, Estelline, S. D.

WETZEL, JOHN C., Burrville, Rodman and Rutland, to Arcade, N. Y.

WHITTIER, GEORGE E., will serve Pittston, Me., in addition to chaplaincy duties at the State Hospital in Augusta.

YOAK, ROBERT N. D., to First, Nashua, Iowa.

CC Installations

CRAWFORD, ROBERT E., installation, Community, Mariemont, Ohio, December 6.

FALES, ALEXANDER S., installation, Lawton, Okla., January 8.

HARPER, L. ALEXANDER, installation, Trumbull, Conn., December 6.

JONES, RAY C., installation, Bryn Mawr Community, Chicago, Ill., January 24.

MAC KENZIE, DONALD N., installation, Community, Brookside, N. J., January 17.

PENNEY, HUGH B., installation, Holden, Mass., January 10.

ROBB, ROBERT C., installation, Kingston, N. H., January 10.

SIMPSON, JOHN N., installation, Limerick and Limington, Me., December 6.

E and R Installations

BERKENSTOCK, PAUL F., First, Piqua, Ohio, January 10.

BISCHMANN, MARY LOU, Trinity Community, Tonawanda, N. Y., January 3.

HEATH, MARVIN E., Amity, Meyersdale, Pa., January 17.

HORLANDER, WALTER F., Bethany, Louisville, Ky., January 3.

KRUMLAUF, JOEL C., Kenton Charge, Northwest Ohio Synod, December 27.

RIGGS, JOHN C., St. John's, Mascoutah, Ill., January 10.

SCHNEIDER, EUGENE A., co-pastor, St. Paul's, Menomonee Falls, Wis., January 3.

TODD JR., ERMINE, Bethany, Tioga, Ill., January 1.

CC Resignations

BACHELER, THEODORE, Oakland Beach Union, Warwick, R. I., to Georgetown Presbyterian Church, Washington, D. C.

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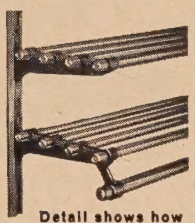
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FRICK, PHILIP L., Methodist, White Oaks, Williamstown, Mass.

GILLENWATER, CHARLES A., Pilgrim, San Francisco, Calif.

LEVONIAN, PUZANT S., Armenian, Worcester, Massachusetts.

LODER, JAMES E., North Christian, Fall River, Mass.

LOZIER, ORVILLE O., associate minister, Congregational Christian Conference of Maine, to retire, May 1960.

MEYER, GEORGE E., Lewis, Iowa, to retire.

MILLER, ALBERT R. H., Community, Sunnymead, Calif.

SCHMIDT, JONATHAN D., Haven, Kan., to retire.

SWANFELDT, ERIC, Fourth, North Westport, Massachusetts.

TANNER, ROBERT T., Methodist, Trinity, Nogales, Ariz.

Newly Vacant E and R Pulpits

Kansas City Synod—St. Matthew's, Parkville, Mo.

Northwest Ohio Synod — St. John's, Defiance.

Potomac Synod — United Church of St. Luke's and St. John's, Baltimore, Md.

Southeast Ohio Synod—Reedsburg Charge, Ohio.

South Illinois Synod — St. Paul's, Belleville; Trinity, Biddleborn and Holy Ghost Church, Darmstadt; St. Paul's, R.R. 1, Edwardsville; Lenzburg-Fayetteville Charge.

South Indiana Synod—Bethany, Louisville, Kentucky.

Southwest Ohio Synod — North Hampton Charge; Byron Church, R. 3, Xenia, Ohio.

Changes in E and R Synod Rosters

In Central Pennsylvania Synod, Christ Church and Salem, both of Altoona, Pa., have been constituted the Christ-Salem Charge. Nazareth, Houserville, Pa., has been disbanded.

In Potomac Synod, the Cavetown Charge has been dissolved; Christ Church, Cavetown, Md., and Christ Church, Funkstown, Md., have been made separate charges.

In Southern Synod, the Lower Stone Charge has been dissolved; Grace, Rock-

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well, N. C., and Mt. Hope, Salisbury, N. C., have been made independent charges.

In Susquehanna Synod, Holy Trinity, Trucksville, Pa., has been abandoned.

In West New York Synod, Dewey Avenue, Rochester, N. Y., has been merged with St. Paul's, Rochester, N. Y., and will be known as St. Paul's. The mission church, Erie, Pa., has been discontinued.

Erased from the E and R Roll

LYERLY, C. DONALD, Winston-Salem, N. C., by Southern Synod, September 23, 1959.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrivals from the Field

During December and January.

In New York and Boston: The Rev. Kenrick M. Baker Jr., L'Accueil Fraternel, Le Chambon, France, for a two-month speaking tour; Daniel M. Hall of the Rhodesia Mission, after completing a special short term as a teacher at the Chikore Secondary School.

In Amsterdam, Holland: Mr. and Mrs. Coenraad B. Bavinck of the Ceylon Mission, for furlough with their three children.

CC Departures for the Field

Returning from furlough during December and January from New York: Mary A. Beals of the South Africa Mission, to Inanda Seminary, near Durban; Mrs. William C. Dizney, M.D., of the Near East Mission, with her two daughters, to join Mr. Dizney in Talas, Turkey; Mr. and Mrs. David H. Rubenstein of the South Africa Mission, with their four children; Carolyn G. Weeber, M.N., of the Madura Mission.

CC Births

November 6, 1959. To Mr. and Mrs. Felix L. Powell of the Near East Mission, a daughter, Leslie Allison, in Istanbul, Turkey.

December 19, 1959. To the Rev. and Mrs. Charles P. Blakney of the Rhodesia Mission, a daughter, Catherine Anne, at Chikore.

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